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The LAWS OF FRIENDSHIP

BY

HENRY C. KING

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THE LAWS OF FRIENDSHIP HUMAN AND DIVINE

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The Laws of Friendship Human and Divine

BY

HENRY CHURCHILL KING

PRESIDENT OF OBERLIN COLLEGE

New York

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PREFACE

One questions his right to speak on this holy theme at all. One should have lived and suffered and achieved much to have earned that right. I can only own the presumption and speak as I must.

In attempting to discuss the laws of friendship, human and divine, before a Haverford College audience, in that region of Friends, where Haverford's own Professor Jones had already written on *Social Law in the Spiritual World,* and so near to the place where Dr. Trumbull wrote his *Friendship, the Master Passion,* I might well have seemed in superlative degree to be bringing coals to Newcastle. And yet, I felt that perhaps the attempt was not less worth making on these accounts. The greatest questions are never new; we can hardly hope for more, in any case, than the individual outlook; and it seemed as if it might not be without interest to see how the central contention of the Friends is viewed by one quite destitute of either Friend ancestry or Friend environment, but brought up, nevertheless, on the "doctrine of benevolence."

My own pupils know, too, how prone I am to quote Dr. Edward Everett Hale's

saying to the effect that the best part of a college education is the fellows you meet there; and how firmly I believe that some of the most permanent and valuable and momentous of the friendships of life are formed in college. College students, too, are still in the natural friendship-making period of life. My theme, thus, seemed doubly appropriate to a student audience.

Moreover, there was the further personal reason, that in responding to the invitation to give these Haverford College Library Lectures I could hardly help wishing to share with the students of Haverford, in my single opportunity of addressing them, my best—that single thought that had been, perhaps, the most helpful and most influential in all my own thinking and living, the conception that unifies and simplifies for me the world and life, as does nothing else.

And yet, the great reason for my theme was simply that, after all, it is the greatest possible theme for any audience whatsoever. For the problem of these lectures, as I conceive it, and as I understand the Friends everywhere to conceive it—and I envy them their beautiful, significant, and

simple name—is not the problem of a mere bit of life, something outside the main relations of life—though friendship has been often, perhaps usually, treated in literature as though it were a kind of side issue—but it is rather the problem of the whole of life.

The very fact that the problem is so significant and comprehensive a one, and that the fundamental thought which lies back of these lectures has long been for me a kind of ruling conception, makes it inevitable that I should be dealing here with themes that I have already partially treated elsewhere. I refer especially to Chapter XI of my *Reconstruction in Theology,* and to a part of my *Letters to Sunday School Teachers.* My readers should be fairly warned of the recurrence of the general line of thought of those portions of my previous writing.

But I have taken advantage of these lectures to do what I had long wished to do, and what I believed deserved to be done—to work out in a more thoroughgoing way, and with somewhat ampler illustration, this conception of life and of religion as friendship, and to disclose, if I might, its great fundamental laws. My

own conviction is that no other analogy of the religious life has so much to contribute to our religious thinking and living; and that, at the same time, it is in the light of the likeness of the human and the divine friendships that our human friendships take on their true glory. I have, therefore, cherished the hope that this little book might help some to a richer and also to a more unified life in both the relation to God and the relation to men. For the human relation suffers as really as the divine from failure to heed its fundamental laws.

The lecture form has been abandoned, as not best adapted to the development of the theme. There was the greater reason for this, since two of the lectures were given without manuscript, and since considerable material has been added. I greatly regret that the preparation of these lectures for the press has been so long, though unavoidably, delayed.

HENRY CHURCHILL KING.

OBERLIN COLLEGE,
January, 1909.

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INTRODUCTION

I. FRIENDSHIP, THE PROBLEM OF LIFE

ROM the point of view of Christ, the supreme artist in living, our problem is the central, the all-inclusive problem. For *the problem of friendship is the problem of life itself.* He who has learned to love—and only he—has learned to live. This, I suppose, is to be deliberately, even philosophically said. For, if life is correspondence to environment, the fulfilment of relations, certainly our relations to things are only secondary, a kind of mere preliminary to living; while our relations to persons alone are primary. Here we truly live. And this needs saying in this age of physical science, of mechanism, and of emphasis on things.

For persons are, after all, the most *certain* of all facts—no philosophy has ever succeeded in seriously questioning them, though philosophy has called into question everything else. Persons are for us, even more manifestly, the most *important* facts, for it is solely in the personal world that there lie for us the supreme and perennial

sources of character, of influence, and of happiness—life's greatest gifts and achievements. Character and influence can hardly be conceivably either acquired or shown outside of personal relations. And of our happiness it is not only true that friendship is its chief source; but it will be found on reflection, I think, that even that happiness that we do not think of as primarily personal at all in its origin, like enjoyment of nature or art, still owes a chief part of its charm to three elements, all going back to personal relations: to the fact that in it, whether consciously or not, we are coming into the revelation of the personal life of another—God or man; that its pleasure, as Kant long ago pointed out, can be *shared;* and that at least the social life forms the secure background for it all.[1]

The only *eternal* things, too, are persons and personal relations. They abide forever. "Love never faileth." Men have an instinctive insight here; and every man who has once awakened to a genuinely unselfish love cannot help having a feeling of its eternal quality.

So that to be a true friend in every rela-

[1] Cf. Lotze, *Microcosmus,* Vol. II, p. 16.

tion seems to be the sum of all. It is hardly possible to put more into the record of any life than is implied in the quaintly tender and beautiful epitaph in the inner court of Westminster Abbey: "Jane Lister—Dear Childe." And the charge of treachery, on the other hand, is the most damning accusation against a man that can be made.

It is not strange, then, that Christ finds the eternal life simply in knowing God. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Here is conceived a personal relation to him, who is Creator and Father of all persons—a personal relation, thus, of which it is to state the simple truth when one affirms: It is that relation which gives reality and meaning and value to all the other relations of life—a relation so fundamental, that itself once set right, it thereby sets all the other relations right. For no man can be a true child of the Father whom Christ revealed, and not be a true brother to every other child of God.

The conviction of the love of God, of at least possible friendship with him, is absolutely fundamental to life. It is literally

our *primal hope.* For all our arguments, in defense of all that most concerns us, rest finally on our instinctive immediate assumption and conviction, that the world is an honest world, that it is no mockery of the best in us, but a possible sphere of rational, worthy, joyous attainment and living; that is, that there is Love at the heart of things, that a Father's heart beats there.

Our problem is, thus, the one great human problem—individual and social; the problem of ethics, the problem of religion, the problem of life itself. From the Christian viewpoint, it is the problem of the Golden Rule, of "learning to live the life of love," as Paul in one passage puts it, of readiness for that great coming civilization of brotherly men, in which the kingdom of God consists; the problem of Christ's great commandment of love to God and men, of the life of the child of the Heavenly Father, of the life of heaven. For what has even the heavenly life itself to offer more than that one should have learned to give and to get the utmost in the personal relations in which he stands to God and men?

II. THE LAWS OF FRIENDSHIP, THE LAWS OF THE SPIRITUAL LIFE

It is a distinctly encouraging, simplifying, and unifying note that is coming into our sociological, ethical, and theological writing, in harmony with the fundamental spirit of the Friends, through the increasing, though often hidden, recognition of Christ's and Paul's principle of love as fulfilling all righteousness.[1] And great consequences follow. The ethical and religious form one unity. One principle, only one, runs throughout life. *The same qualities, the same conditions, the same means —not different—are required for relation to God and relation to men,* though we have been singularly slow in recognizing it.

The thought of friendship becomes, thus, the key to the highest attainments in our direct relation to God. The conditions of a deepening acquaintance with God are those of any deepening acquaintance. All our highest religious or spiritual aspirations have here their full conditions. And it will be more useful, more rational, and

[1] Cf. Peabody, *Jesus Christ and the Christian Character,* p. 121.

more in accordance with the dominant New Testament usage, to think of greater nearness to God, or of "the baptism of the Spirit," in terms of a deepening friendship with God. And we shall so avoid the perils of a false and superstitious mysticism, while we keep, at the same time, the assurance, the steady growth, and the joy of a true mysticism.

It should not be forgotten that, in making the thought of friendship the key to the religious life, we are not to go off again into a false subjectivism which ignores the fact that, if there is a God at all, he has been manifesting himself objectively in the world and in history, and supremely in Christ. The whole possibility of our going forward hopefully in fulfilling the simple conditions of a growing friendship with God, assumes his love as already made known in many ways, and unmistakably in Christ, and builds continually on our knowledge of him as given in Christ. "We love because he first loved us." We are seeking God as concretely manifested, and most of all in Christ, no God of our own mere reasonings or dreams or imaginations. We find the real God in the real world, pre-

eminently in the historical personality of Christ. And we make progress in our acquaintance with God, especially as the Spirit "takes the things of Christ and shows them unto us."

It should, of course, be said from the start that God's relation to us is certainly not that external and finite relation in which our friends stand to us. God is the very source of our being. "In him we live and move and have our being." He is immanent in us. His personal will is expressed in our moral constitution. We do not wish, and could not have, that degree or kind of separation from God that we do have (though here, too, within limits) from one another. But the personal relation to God is only the more close on this account, not the less real.

We know any friend chiefly by some form of manifestation in act. His inner life, as inner, is hidden from us as really as is the mind of God. And we have manifestations of God in like manner, and from them we may know directly his purpose and spirit, very much as we may know the purpose and spirit of our friend.

Moreover, it is well worth remembering

that most of the best in
friendships is contributed
unconscious way. The b
of a deep friendship we a
of at the time, but on
afterward as having spe
Neither at the time of th
nor later when we realize
able to analyze sharply the exact points of
indebtedness to our friend. We cannot
draw a sharp line here either between our
friend's thought and our own.

It needs also to be borne in mind that nowhere in our communication with others, even with our closest friends, is there probably a direct and complete transfer of thought from one mind to the other. The most that is possible is that my friend should think his own thought and then in some way try to manifest that thought. The symbols that he uses, I then, in turn, actively interpret, creating another thought in my own mind. This created thought of mine is pretty certainly not exactly the thought of my friend.

In other words, I am not able, in even the most direct human relations, to discriminate infallibly between that in my

thought which is original and that which is derived from my friend. Even my friend's body cannot secure such certain discrimination. There is no way of avoiding this interpreting element even in human relations, so that we need not feel disturbed that we find it in relation to the divine.

In any case, to make concrete application to the precise point in question, it seems to me that we must say with Herrmann, "If God, in bringing Christ near to the individual soul, gives to that soul the full tidings of what is in God's heart, and if he thereby gives the soul clear vision and peace, then he makes that soul feel his own Almighty power, and deals with such a soul in the most direct and intimate way possible. A more immediate contact of the soul cannot be conceived or wished for, save by those who do not think of their God as a Personal Spirit but as an impersonal substance. The Personal Spirit communes with us through manifestations of his inner life, and when he consciously and purposely makes us feel what his mind is, then we feel himself."

The contention of this book simply is,

that if God is a person and we are persons, then our relation to God must be primarily a personal relation, and that any one who will go forward faithfully fulfilling the conditions upon which any personal relation may deepen will find his relation to God deepening in like manner. The fact of the personal relation will verify itself under trial. Appeal may be made, here, confidently to the teaching, example, and experience of Christ. Indeed, the entire analogy of the "blood covenant" and the "threshold covenant," which so pervades the ancient religious thought of the world, and which Christ himself uses, looks to a personal relation to God of the deepest and most intimate sort.

Now, this whole thought of the sameness of the conditions in the human and the divine relations means nothing less than that the full solution of individual and social and religious problems alike would be found in the establishment everywhere of true friendships—the ideal toward which every relation is to strive.

What, now, does such a true friendship involve? How can mutually rewarding and ideal relations of person to person be

established, maintained, and deepened? Mutually rewarding, I say, for a personal relation in which the love is all on one side—however unselfish and beautiful in itself this love may be—is not at all an ideal relation, not merely for the one not loved, but even more for the one not loving.

Henry Drummond made his greatest contribution to his generation, by his insistence that there is law in the spiritual world. May we not wisely press Drummond's insistence and its scattered illustrations much further? Can we not be certain—not, indeed, that the laws of the natural and the spiritual world are the same, for this the different nature of the elements involved quite forbids—but that, so surely as the spiritual world is everywhere a world of personal relations, if there are laws in the spiritual world at all, they are laws of personal relation—the laws of a deepening friendship.

And with this clear insight, thoroughly carried out, comes a great gladdening sense of getting at life's deepest secret; for in the knowledge of life's fundamental laws there is involved freedom and power of self-control. One is left no longer to grope in

the dark in his deepest life, religious or ethical. He may know the laws and their implied conditions, fulfil those conditions, and count confidently on results.

Our problem becomes thus simply this: What are the fundamental laws of the personal life? And that is to ask, What are the laws of friendship, involved in the very nature of man? Upon what basis must friendship, human and divine, be established? Upon what conditions maintained? By what motives and means deepened and strengthened? This is our problem.

To exactly this problem, I suppose, Christ devoted himself in all his teaching, and most definitely and systematically in the Sermon on the Mount, particularly in the Beatitudes. The same theme engages Paul's attention in that priceless bit of his writing, the thirteenth of First Corinthians. And modern psychology has here its plain suggestions. No earnest study of our theme could ignore either the biblical or the psychological material, and the conditions of this lectureship naturally call for consideration of both elements.

PART I
ESTABLISHING THE FRIENDSHIP

INTEGRITY, BREADTH, AND DEPTH OF PERSONALITY

III. SIGNIFICANT PERSONALITIES

ND, first, what must be the *basis* of any true friendship, human or divine? How is an ideal relationship between two persons to be established? What are the prerequisites?

So far as I can see, the basis must be fourfold: integrity, breadth, and depth of personality; some deep community of interests; mutual self-revelation and answering trust; and mutual self-giving.

The significance of a friendship must depend, first of all, upon the significance of the persons concerned. Neither can give anything essential but himself. That self, then, if one seeks a friendship of real significance, ought to be the best possible. And that requires initial integrity of spirit and clear recognition of the duty of steady culture and growth. There is, then, no way of avoiding the demand for some breadth and depth and integrity of personality for any friendship that is to deserve the name. The addition of two ciphers gives no significant number. After all, in strictness, it is worth remembering

that what we call the "relation" has no existence of its own; it is only our way of stating facts that hold only of the sole realities in the case—the personalities themselves. If the friendship is to be significant, the personalities themselves must be significant, that is, have integrity, breadth, and depth. Though this is not to be asserted as if any of these qualities of the self could either concretely exist or be manifested or developed in isolation, apart from personal relations.

Nor is this to be taken as justifying the all too easy spirit of exclusiveness, or what Bishop Brent calls the "weakness for interesting people." For, on the one hand, the man next you *is* interesting, if you have the wit to sound him; and the great common qualities of men are, after all, the most essential, and the most capable of continuous culture and growth. The veins of our private idiosyncracies are both less precious and are sooner worked out. The deepest culture is never the culture of the schools. And, on the other hand, so far as our individualities are more permanent and significant, we need the supplement and spur of one another's individualities. And we may

not safely spare "one of these least." It is more than probable that our little exclusive coterie, of which we are so proud, does not contain all we need. It is not, then, in any exclusive spirit that one must make the first prerequisite of a worthy friendship, integrity, breadth, and depth of personality.

IV. THE PURPOSE TO BE A TRUE FRIEND

For, first of all, I am afraid it needs to be said, in order to a friendship worthy the name, there must be vital integrity of spirit, the loving purpose itself, the simple intention in this new relation to *be* a good friend. Where this is lacking, we may call the relation by what name we will, there exists only a thinly veneered selfishness. How easily men and women talk of love, where there is no single vestige of it! How perpetually love's holy name is blasphemed, while its praises are sung!

And yet, the capacity for love is deep-laid in the very nature of man.[1] In body and mind he is made for personal association, and he is a creature baffled of his end until he comes into unselfish friendships. Even the body of man bears witness here. Its long infancy, its peculiarly revealing countenance, its capacity for work that expresses man's purposes, and its possibilities for speech, all show powers of self-manifestation, and so of association, far beyond the brutes. Let the inevitable self-defeating logic of a pure egoism alone indicate how surely in mind, too, man is made for

[1] Cf. King, *Rational Living*, pp. 228 ff., 246 ff.

personal association. And *intention must match capacity*. It is, thus, laid upon man by the inescapable logic of his own being that he must bring to every personal relation the purpose to be true to it.

No friendship, then, is solidly based, in which there is not present in each friend that wholesome integrity of spirit that cannot endure that performance should not fit perception. Integrity demands that the sense of the meaning of life should carry with it the determination to live it out; that to every personal relation there should be brought the steadfast purpose to be true to one's own highest vision, and in that light to be true to one's friend. "This," Emerson says—and he has no truer word concerning friendship—"this is the office of a friend, to make us do what we can." And my love, therefore, may be neither selfish on my own part, nor sentimentally short-sighted for my friend. For the man who believes that only love is true life, must know well that no true love fulfils itself in cultivating selfishness in those loved.

We may coddle and baby and weaken our friends, as Miss Cobbe points out, in

our mistaken anxiety for them. Speaking of the duty of wives, she says suggestively: "The higher *moral* good of the husband occupies most wives comparatively little; and often a man who starts with a great many lofty and disinterested aspirations deteriorates, year by year, in a deplorable manner under the influence of a sufficiently well-meaning and personally conscientious wife. If you ask, How can this be? the answer is that, the wife's affection being of a poor and short-sighted kind, she constantly urges her husband to think of himself and his own interests rather than of the persons and objects for which he was ready to sacrifice himself. 'Do not go on that charitable errand to-day: you have caught a cold. It will answer as well to-morrow.' 'Do not invite that dull old friend.' 'Do not join that tiresome committee.' 'Pray take a long holiday.' 'By all means, buy yourself a new hunter.' 'Do refrain from confessing your unorthodox opinions.' This kind of thing, dropped every day like the lump of sugar into the breakfast cup of tea, in the end produces a real constitutional change in the man's mind. He begins to think himself, first,

somewhat of a hero when he goes against such sweet counsel, and then a Quixote, and then a fool. And a curious reciprocity is also established. The husband cannot do less than return the wife's kindness by begging *her* not to distress and tire herself by performing any duty which costs a little self-sacrifice; and she again returns the compliment, and so on and so on, till they nurse each other into complete selfishness. I am sure that many of my audience must have seen this exemplified. But if, on the other hand, the wife from the first cherishes every spark of generous feeling or noble and disinterested ambition in her husband, and he, in his turn, encourages her in every womanly charity and good deed, how they will act and react on each other month after month and year after year, each growing nobler, and loving more nobly, and being more worthy to be loved, till their sacred and blessed union brings them together to the very gates of heaven! That is what marriage ought to be, what it *is* to a few choice and most happy couples, and what it might be to all."[1]

Love has the double duty of promoting

[1] *Duties of Women*, pp. 121-123.

character and promoting happiness. And Kant reminds us that, while we are in reality primarily responsible for our own character and for the other's happiness, we are quite too prone to reverse this relation and regard ourselves as primarily responsible for our own happiness and our friend's character. One need not deny this observation of Kant's; still, if love is the chief source of both character and happiness, the two duties finally lie inevitably together; and we shall seek in vain any solid and permanent happiness, either for ourselves or others, apart from unselfish love. We reason badly, therefore, when, in the case of ourselves or our children, we think of rewarding unselfish service with a spell of selfishness. Doubtless there are many kinds of happiness, and the Father rejoices in our every rightful joy; but he would not have us—and we would not have our friends—satisfied with things and sensations, instead of persons and friendships.

We are, therefore, to "provoke to love," to make our friends "do what they can," not to minister continually to the lower side. And no friendship can grow in sig-

nificance and satisfaction where this is not true. The proverb that the way to a man's heart is through his stomach, can be easily overworked; and the unconscious irony of the old-fashioned praise of a man as "a good provider" is a rather bitter reflection on the greatness of his lacks. Set it over against Peter's fine conception of husband and wife, as "joint-heirs of the grace of life." There must be lightning in every true love; like God himself, it is a "consuming fire" that burns up the dross in the one loved. The deepest laid stone in an enduring friendship must be this purpose to love truly, to be the friend one ought to be, to make the friendship of such a kind that it shall tend to bring out the absolute best in each, to make it easier for each to believe in truth, in God, in the spiritual world. Even so high is the test of friendship.

And all this has its counterpart in our relation to God.

Upon our part, any right relation to God requires from the outset this integrity of spirit—honest, faithful intention to be true to the divine friendship, to be faithful to our best vision of its meaning—the single-

ness of eye of which Christ speaks. And this carries with it the persistent purpose to make supreme this really supreme relation of life. Only so shall we be treating it according to its significance. To bring to the friendship with God, thus, this initial integrity of spirit, involves Christ's demand to make the relation to God absolutely supreme and dominant. And this affects inevitably every other relation of life. For just as I cannot keep wholly satisfying and unclouded my personal relation to any noble friend, while I am, in other relations, perpetually falling below what I know my friend's ideal for me is; so, still more, does any unclouded relation to God call for a faithful and reverent fulfilment of every other personal relation. So Christ urges leaving the gift at the altar, to be first reconciled to one's brother.

Upon God's part, this primary condition of a true friendship will explain much in his dealing with us. As he wishes that we should call out the best in others, so he will not coddle us, but will be a "faithful Creator" in seeking to bring us to our highest possibilities. His "consuming fire" is an evidence, not a denial, of his love.

He is seeking to bring out in us the image of his Son. He would not be a faithful friend else. Our complaints are often complaints of the very faithfulness of God.

In all this, too, the inevitable limitations of the human drive us to the divine. No human friendship can quite bring the needed insight and fidelity of the perfect love. Only God sees our full need; only God can hold us to it. There is no short-sightedness or weakness in him. Here, too, the soul is made for God, and he only can fill it.

V. BREADTH OF PERSONALITY

For a significant friendship, besides integrity of spirit, there must be *breadth* of personality. Man is a many-sided creature—marked off from the animal world, for one thing, by the greater multitude of his instincts, and the multiplicity of his esthetic and practical interests.[1] This is true of man as man. It is both a psychological and a philosophical commonplace, but its suggestion for friendship is all too little heeded. Any refusal by a man to recognize this broad complexity of his life must narrow every personal relation. For the simple fact is, that the man who means to bring a large, a sane, a free, or an influential personality to his friend, must have breadth of interests; for every one of these qualities depends on such a wide range of interests. And one must wish the same thing for his friend as well. There must be room for the most varied inter-play of mind on mind, if a friendship is to be persistently interesting and stimulating.

To secure such a store of permanent and valuable interests has been truly called one of the main aims of education; it is, not less, one of the largest natural factors

[1] Cf. James, *Psychology*, Vol. II, pp. 343, 441.

in a rewarding friendship. The man, therefore, who means to be all a friend should be, will recognize the plain duty of steady growth. And many friendships break down at just this point. There has been no earnest effort to retain an interesting personality. One needs seriously to ask himself: Am I here making it certain that I deserve this high friendship? For if friendships are to abide, there must be some solid basis for an abiding interest; and few of us have such native gifts as can warrant any neglect of steady culture in some form, that shall insure a breadth of personality that may count in friendship. And then we are to make it count.

Much depends upon habit at this point, too. Our most intimate relationships may become almost dumb, simply because we have formed the habit of confining the expression of our love here to one or two lines, and do not share with those closest to us large sections of our life. Even a true marriage cannot well bear such a strain. If a high friendship is to transcend and to outlast the physical basis of marriage, it must build, in no small degree, on breadth of personality, and upon a per-

sistent sharing of the full extent of one's interests with the other. And the principle needs application as well in other family relations, especially in relation to children.

And even the most ideal interests, it should be noticed, lose by lack of breadth of vision, by any attempted isolation in the spirit of exclusiveness. Our highest aims, including those of friendship, gain by wide and varied application. Only so can they be significant and dominant in the whole life. High intention is not enough. If we wish, therefore, the highest in us greatly to count in our friendship with another, we may not ignore the breadth either of his nature or of our own; and we must see that no single finite relationship, however precious, can call us out on every side. And that will mean at once that a narrow and selfish jealousy, that would limit my friend to his sole relationship to me, is the blindest folly for us both. Certain relations, of course, have a unique quality that cannot be shared without spoiling them. But that does not at all shut out other friendships of another kind. Even in the most intimate love, therefore, there is need of the frankest

recognition of other relationships, if it is itself to mean most and be at its best.

So Lotze says: "This need of others' recognition runs through our whole life; even the most modest love does not wish to hide its joy forever. He who has a friend desires to show his pride in him before the world, and the praise which we receive from another does not please us so much as the consciousness of being honored by it in the presence of some third person." "The drama of life is too tame when it is played by only two persons; they want at least the chorus to keep them in mind of the inexhaustible fulness of human interests of which only a small portion can be brought into consciousness by their own relations to one another."[1]

In our relation to God, too, this demand for breadth of personality has its manifest and needed applications.

God's dealing with us does not ignore this many-sidedness of our nature. That many-sided nature, as well as the richly varied environment in the midst of which we are placed, is his own gift. It cannot be his desire to ignore all this in his rela-

[1] Lotze, *The Microcosmus*, Vol. II, p. 92.

tion to us. Rather such facts must mean that he would have us seek him, not in any single, exclusive way, however great and supreme that may be, but hold ourselves open to him along every avenue of our being, finding him in all, permeating all life and all reality with this sense of our relationship to him. So Christ finds God everywhere, in nature, and in daily life, as well as in prayer. The religious life too often lacks this largeness and comprehensiveness of grasp, and seems, even to the man himself, to concern only a little section of his life. One of the most hopeful signs of our time is the recognition of the need of greater breadth of interest in the religious life. Practically, too, God wishes to bring us out on every side; and just here lies the reason for the "manifold temptations," that we may be "perfect and entire, lacking in nothing."

And it is not only the breadth of our own natures and of our environment which calls for largeness in the religious life, but the first thought of the infinite resources of the life of God. If we are to come to any adequate knowledge of such a God, we need every side of his manifold revelation

of himself. Great and continuous growth is possible to us here, especially in a deepening knowledge of God in Christ. We have probably only begun to fathom Christ's meaning. And to this greatness of the divine nature we may turn from all the lacks of finite friends.

God's relation to us, also, it should be noticed, as against much earlier feeling, is never a narrowly and selfishly jealous one. He cannot do otherwise than demand that the relation to him should be the supreme and dominant relation; not because he wishes to exclude other relations—on the contrary, it is the faithful loving fulfilment of these relations that he specially seeks from us; but, just because his relation to us is so fundamental a one, the very health of every other relation requires that the relation to God should be made supreme. This is to give it only its true and inevitable place. And any human relation only suffers and becomes a monstrosity when it would usurp the place of the relation to God. It does not take on larger meaning by such an attempt; it loses meaning, for it puts every relation of life out of true adjustment.

But with this recognition of the supremacy of the relation to God, every true human love is a help, not a hindrance, in our strictly religious life. Indeed, every such relation is a part of the divine allotment, and part of the divine training. The human and the divine relations constantly interplay to the further exalting of both. God is jealous of no true love; he rather rejoices in it.

VI. DEPTH OF PERSONALITY

And there must be *depth* of personality, some sense of the deep and steadily deepening significance of life, through which alone the golden rule grows with the years. For where one's own self has revealed depths unplumbed, and one's own demands upon life have continuously increased, there the recognized debt to the other has grown correspondingly. Character can else hardly gain profoundness at all.

"One part of our conscience," Lotze says, "that which speaks of our reciprocal duties, is soon satisfied, and this the more easily in proportion as the claims on life and enjoyment of all concerned are the less. But that other part of our conscience which enjoins upon us to make very large claims upon existence, can only raise its voice in proportion as insight into the destiny of man and his place in nature increases. This nobler morality is never attained without the most active coöperation of the intellect, indeed never wholly without the coöperation of scientific reflection. Yet indeed never by these alone; the experience of life itself is indispensable."[1] Here

[1] Lotze, *The Microcosmus,* Vol. I, p. 712.

breadth and depth of personality are closely interwoven. The deeper significance of life can only come out through breadth of experience and training. And Lotze's argument here shows impressively how high friendship requires *growing* lives.

This sense of the meaning of life has no place for that indifferent, falsely tolerant folly that puts all values on a dead level—that knows no high resolves, no burning enthusiasms, no hot indignations. It is not without insight that Dante makes both heaven and hell reject those who know no decisive choices, who are "neither for God nor for his enemies." And nothing makes more impossible a genuinely significant friendship than the lackadaisical indifference that finds no heights and depths anywhere, that returns the same response of spirit to each appeal, trivial or exalted. One can comprehend the Duke's impatience, though it be harsh, in Browning's *My Last Duchess:*

> "She had
> A heart—how shall I say?—too soon made glad,
> Too easily impressed: she liked whate'er
> She looked on, and her looks went everywhere,
> Sir, 'twas all one! My favor at her breast,

The dropping of the daylight in the West,
The bough of cherries some officious fool
Broke in the orchard for her, the white mule
She rode with round the terrace—all and each
Would draw from her alike the approving speech,
Or blush, at least."

Browning's *Duchess* shows that this demand for depth of personality means something more and other than breadth of interest. It is not enough that my friend should be interested in many things. His breadth must be a *discriminating* breadth. He must see how deeply significant certain interests are. He must have power of selection and of emphasis. He must see things in their true proportions and care greatly for the great things, and take on greatly great purposes. He must have waked up to the deep meaning of human life. Otherwise, however wide his interest, he remains shallow and fickle, unable to satisfy me in my deepest needs. And this that I demand from my friend he must demand from me in like manner. No high friendship is possible on lower terms. It is here that the sometimes broadly educated "man of the world" often so grievously fails. It is simply not in him to

give a deep response in friendship. He believes in nothing very much, not much in men, not much in friendship.

Now, it is precisely at this point above all that religion has its great contribution to make. The great fundamental convictions that give undying meaning to life belong to it. It feels the greatness of man and of his destiny—a destiny that means no less than that in endless development one may share the life of God himself. The very possibility of friendship with God transfigures life. The religious convictions, thus, tend inevitably to deepen every human friendship, to make it vastly more significant. And it is difficult to see how, apart from these great religious convictions, a friendship can come to its best. If I cannot believe that my friend has within him "the power of the endless life," and that he is by very nature a child of God, of priceless value in the sight of God, the meaning of my friendship is vastly changed. In the unconscious, instinctive response of my spirit to his spirit, I may forget for a moment the transitoriness and utter resultlessness of our relations each to the other, but the dark fact remains to embitter all

our association. Human friendship can least of all spare the hopes of religion. The human cries out irresistibly for the support of the divine.

In the friendship with God, too, the recognition of the need of depth of personality is paramount. Indeed, it might almost be said to be the very essence of religion that it sees and feels the depth and meaning of life. God's demand upon us, as ours upon one another, is that we respond with some depth of conviction and purpose, seeing life's high meaning as he sees it, making the supreme things truly supreme. The "shallow ground" men, to Jesus' thought, "have no root in themselves." And against this essential frivolousness of purpose, God and every true friend must protest. The demand is for the note of Christ—for that basic earnestness of spirit that, while it is neither narrow nor hysterical, cannot be essentially frivolous. And every high human friendship, I suppose, in its own proportion, requires something very like this. Here too, thus, the conditions of the human and of the divine friendship are quite akin. There must be depth of personality.

VII. THE DUTY OF GROWTH

When we survey, now, this initial demand of every worthy friendship for integrity, breadth, and depth of personality, we cannot fail to see that at every point it carries with it the imperative duty of growth. There may be in any relation a short-sighted self-sacrifice that defeats itself. One fears sometimes that mothers, for example, so give themselves to their children as to forbid all growth for themselves; and that only means, that the time hastens on apace when, with the growth of the children, the mothers will not have the self to give that then is needed. If you would not cut yourself off from later service of your friend, you must grow with his growth. So Jowett wrote to Stanley: "I earnestly hope that the friendship which commenced between us many years ago, may be a blessing to last us through life. I feel that if it is to be so we must both go onward, otherwise the tear and wear of life, and the 'having travelled over each other's minds,' and a thousand accidents will be sufficient to break it off."[1]

And in our relation to God, the same need is not less imperative. For God him-

[1] Quoted by Black, *Friendship*, p. 152.

self and the relation to him cannot steadily grow to mean more to us without our own growth. It is not enough that one should begin his religious life with an initial right purpose, and maintain that. His purpose itself should grow on him in breadth and depth and delicacy of application.[1] Our religious life greatly needs the use of a spiritual imagination, consummate skill, and persistent ambition. We are all too ready to let it slip into meaning only a kind of routine keeping up of two or three things. And yet, Christ's conception is always that that to which he calls is life, abundant life, even "a hundredfold now in this time." "We are *ambitious*," Paul says, "to be well-pleasing unto him." We need to be sure that our religious lives are constantly enriching, reaching out to permeate the world for us.

[1] Cf. King, *Rational Living*, pp. 118-120.

DEEP COMMUNITY OF INTERESTS

VIII. COMMUNITY IN LARGE NOT SMALL INTERESTS

Into this solid basis underlying every friendship worthy the name, there must enter also some deep community of interests. Let friendship, Emerson says, "be an alliance of two large, formidable natures, mutually beheld, mutually feared, before yet they recognize the deep identity which beneath these disparities, unites them." The recognition of identity naturally follows the sense of the significance of the persons concerned. And that deep identity there must be, if the friendship is to be of the highest.

There need not be likeness, truly, whether of disposition, temperament, or education. One can hardly doubt that Aristotle demanded too much at this point. Indeed, the most genuine unity must be of that *organic* kind that is possible only where differences exist, and are gladly recognized and welcomed.

Nor need the community be in lesser matters of whims or fancies, or even tastes or occupations. Much is often made of these likenesses; but it is quite probable that the friendship may be finally more

satisfying and more fruitful, where there are differences in all these respects.

But yet, deep down under all these more superficial likenesses or differences, there must be community in the great fundamental moral and spiritual ideals and purposes of life, if there is not to be tragic failure in the friendship. No friendship is so poverty stricken, so fatally defective, as that in which there is no sympathy in the highest moments. This, undoubtedly, is Paul's thought in his exhortation to the Corinthians to "be not unequally yoked together with unbelievers." He is not seeking, as seems sometimes thought, to put some narrowing limit upon their lives, shutting them out from rich experiences. Rather, it is as though he said, I would save you, if I might, from the bitterness of finding yourselves bound up in the most intimate relations of life with those who can have no sympathy with you in your highest aims and aspirations.

One may well pray to be saved from such close and intimate relation with those who can never share his best, upon whom he must turn his back when he would be absolutely true to his best vision. There

is small promise surely of a satisfying love, where each despises the ideals of the other. Has life any direr tragedy than this deep sundering of souls closely bound together?

IX. ABIDING RELATIONS WITH MEN AND GOD

Men wonder if they shall recognize their friends in heaven. They need hardly wonder. Are the ties that bind them of the eternal kind? That is the real question. What Trumbull says of marriage holds of every intimate personal relation: "Those who are united in marriage ought to be united also in friendship [a purely unselfish love]; but unless marriage includes this union of *souls*, marriage must end with the life that is." If one seeks personal relations that will abide, that is to say, the relation itself must have eternal quality; it must be built upon community in interests and ideals that are themselves enduring.

There can be, thus, no permanent friendship without deep community of interests. True friends must be able to say to each other, "I love what thou lovest, and hate what thou hatest. The interests which are supreme for thee shall be supreme for me. And these supreme interests may bind us ever, for they are eternal."

One of the alluring promises of the future is that, in the on-going of the kingdom of God, as men come more and more

to take on the largest interests and the great purposes and causes, this deep community of interests between friends will become more possible for all, and in increasing degree. They will truly and fully share each other's permanent, dominant interests.

Now, it is exactly this deep identity in commanding interests that the Heavenly Father seeks with his child. No possible sentiments or experiences may take its place. The great aims of the man must agree with the great aims of God, if there is to be any harmonious relation between them. God cannot give up his righteous and loving purposes for all men; the man must come to share them. The interests of God's kingdom must become the man's really dominating interests. For any close and satisfying and abiding relation with God, as with men, one must and one may say: "The interests which are supreme for Thee shall be supreme for me." What else but this is the very keynote of the prayer that Jesus meant should characterize his disciples: "Thy kingdom come, thy will be done"?

And it is no hard condition. Rather it

is the zest and glory of life that it is given us thus intelligently and voluntarily to be co-workers with God in his marvelous plans. What is the aim of the whole new science of sociology, but to enable us thus to work intelligently and effectively into the plan of God? And just as in the human friendship, the beauty and the joy of the divine friendship cannot fully come out except in this glad identity of interests. For the prayer, "Thy will be done," is not some fearful spell certain to bring evil; it is the prayer, rather, that the best that the love and the wisdom of the infinite Father can devise may be done in and for me, and for all men. It is no prayer, therefore, to shrink from, but to take on rejoicingly, although like any true love, God's love will not choose for us simply the immediately easiest.

MUTUAL SELF-MANIFESTATION AND ANSWERING TRUST

X. MUTUAL SELF-MANIFESTATION

If for any true friendship there must be in the friends themselves integrity, breadth, and depth of personality, and some deep community of interests; between them there must be, even more manifestly, honest mutual self-revelation and answering trust, and mutual self-giving. These are equally basic with the other qualities. How can there be any friendship without them?

Certainly there must be honest mutual self-revelation and answering trust. No acquaintance is possible at all without real mutual self-disclosure. Otherwise the relation is only an imaginary one, and there is no true ground for trust. The self-revelation may take place in most diverse manners, by every mode of manifestation, subtle or outspoken, but take place it must, or the personalities will remain hidden from each other, and no genuine acquaintance result.

Honest, of course, the revelation must be; how should it be revelation else? Emerson makes truth one of the two sovereign elements in friendship; and he even defines a friend as "a person with

whom I may be sincere." "Before him I may think aloud." Pretense hurts everywhere. And essential falseness makes friendship simply impossible.

I suppose the desire to avoid every possible pretense is the key to the Friends' meeting, with their sitting in silence. It wishes no manifestation that is not plainly from God, and is not a kind of inevitable revelation of the inner life of the speaker. Reality is the supreme end sought. The method has its own dangers, but the goal is a great one.

Certainly we cannot build on pretense in any relation. If fundamental truth is lacking, one has neither an honest self to give, nor can he bear honest witness, either, concerning those values that he conceives himself most to prize. He is certain, therefore, to fail in the two greatest services that any man can render another.

Not less manifestly must the self-revelation be *mutual,* if the relation is not to be altogether defective. The spirit of faithful, unselfish love on the part of one may be maintained, no doubt, though the other quite fail; but the friendship as a mutual relation breaks down. For friendship

involves the sharing of selves. And one of the greatest aspects, certainly, of love is "joy in personal life." Each friend must be able to give that joy and to enter into it.

And the intimacy of the friendship depends on the *extent* of the mutual self-revelation. One can almost classify his friendships by this test alone. There are many with whom one hardly gets farther than to talk about the weather; there is practically no revelation of the personality, except a casual good will. And there are all gradations of acquaintance, from this weather degree to the completest revelation that it is possible for one soul to make to another in the closest relations of life.

The many-sidedness of some personalities is such that they probably reveal themselves but very partially in any one relation. The full meaning of such a life can be disclosed only as the self-revelations in many different relations are made to supplement each other. And it is one of the delightful surprises of the thoughtful and sympathetic to find unlooked-for depths even in persons thought quite commonplace. Even the human spirit can

hardly be plumbed with a button and a string. The phenomena of multiple personality and of subliminal consciousness, and even of the characteristics of many of our dreams, may well suggest the possibility of many unplumbed depths in us all. And a creature like man, capable of endless development, can hardly be essentially shallow. Where this seems to be the case, we have probably simply not yet found the key to the hidden treasures.

Even self-knowledge is but a gradually growing thing; and friendship is one of its chiefest helps. A mind as great even as Leibnitz' seemed always to need the provocation of another mind to give out its best. Goethe and Schiller consciously helped each other not only to better work, but not less to completer self-understanding, to which the best work must go back. Every true teacher knows how much he owes here to his pupils. "As in water face answereth to face, so in the heart man answers to man."

Matthew Arnold has pointed out, thus, how high a service friendship may render, in revealing our deepest selves to ourselves.

MUTUAL SELF-MANIFESTATION

"Only—but this is rare—
    When a beloved hand is laid in ours,
When, jaded with the rush and glare
    Of the interminable hours,
Our eyes can in another's eyes read clear,
When our world-deafened ear
Is by the tones of a loved voice caressed,—
A bolt is shot back somewhere in our breast
And a lost pulse of feeling stirs again,
The eye sinks inward and the heart lies plain,
And what we mean, we say, and what we would,
        we know;
A man becomes aware of his life's flow,
And hears the winding murmur, and he sees
The meadows where it glides, the sun, the breeze."

XI. ANSWERING TRUST

And yet, even mutual self-revelation is of no avail for friendship, without answering trust. Not trust without revelation, but trust upon revelation. A true friendship has no need to make terms. Where need is felt for many preliminary settlements, there it is demonstrated that the basis for a true friendship does not yet exist. "Perfect love casteth out fear." "Men can do nothing with each other without a certain minimum of trust," another has said. Even civilization goes forward only as trust deepens. And one may be sure that unless this trust becomes deep and strong, no really worthy friendship can be possible.

Men pride themselves so much on never being deceived by any meanness of men, that they are likely quite to forget the beauty and the priceless value of the unsuspicious spirit. The suspicious and cynical may discover all the pettiness of men; but the nobleness of men is quite hidden from them. Suspicion breeds the realization of its own fears. And trust calls out the very qualities in which it believes, and can alone accomplish the greatest aims with men. We probably follow Christ less closely in

his matchless faith in men, even, than in his faith in God. "Faith in man is essential to faith in God." "The great miracle of friendship with its infinite wonder and beauty may be denied to us, and yet we may believe in it. To believe that it is possible is enough, even though in its superbest form it has never come to us. To possess it, is to have one of the world's sweetest gifts."[1]

The trust that underlies a worthy friendship must be twofold—trust in the character and trust in the love of one's friend. A true friend is no longer "on probation." You can trust him where you cannot see. He does not need to give account of all his goings, or explain his every mood. You believe in him—in his character and in his love, and you rest in that in comfort and peace. Where such trust is lacking, the relation is only one of unrest and torment, for "fear hath torment."

And revelation and trust deepen each other. They grow continually together.

[1] Black, *Friendship*, pp. 24, 25.

XII. REVELATION AND TRUST IN RELATION TO GOD

Now, we often think of revelation and trust as peculiarly religious terms. But this is so far from being true that, as we have seen, there is no single worthy human relation into which we enter that is not fundamentally built on these two elements —revelation and trust; and every step into still better relations is a step taken by virtue of a fuller revelation and an answering fuller trust.

Our relation to God is not different. God's self-revelation calls out our trust. He asks no faith on other terms. A faith not based on revelation of the person to be trusted is presumption, not faith. Because God's personal self-revealing in Christ is sufficient to call out absolute trust, Christ becomes for us inevitably the supreme person of history. With full moral self-consciousness, we can commit ourselves to a God so revealed without reserve. And we turn away from the one sure road to a real relation to the real God, when we neglect his great crowning self-revelation in Christ. A significant personal relation must be built upon personal revelation.

And upon our side, while doubtless God

does not need information concerning us, and in that sense there can be no revelation of ourselves to God, still his deep reverence everywhere for the person of his children, his unbroken refusal anywhere to override either their freedom or their personality, makes it certain that he will await that deepest self-manifestation which voices our consent to him. We shall hardly understand or possess our own will while it remains quite unexpressed. This expression is needed for our own sakes, thus. That measure, therefore, of self-manifestation, at least, which is involved in our full consent, is necessary even in our relation to God.

Prayer is not information for God, doubtless; but prayer is our opening the door to his knocking at the various recesses of our life—real communion of spirit with spirit. There is no added knowledge for God. But now he knows and he comes into our inmost life, by our own full consent. The logic of Christ is not, Your Father doth not know what ye have need of, therefore pray that he may know—a helpless God; nor yet the over-wise counsel of many moderns—God knows, therefore do

not pray; but rather, Your Father knoweth, therefore you may pray. You may review fearlessly all your life and need in his presence, and commune with him concerning it.

And in this light it becomes no strange thing that Christianity should be preëminently a religion of *faith*. For, in the first place, we are concerned here with the greatest of all self-revelations of the greatest personality. Its only answer must be an unmatched trust. And, in the second place, while trust is essential in any friendship, it is demanded in unique degree in relation to God. For, if we are to have any freely developing moral life of our own, there must not be exerted upon us the overpowering pressure of an inescapable God. For our very life's sake, therefore, God's relation to us *must be* unobtrusive. We *need* "the invisible God." And our relation to him, therefore, must be one of faith. "We walk by faith not by sight."

Nor is it true that Christ asks alone that we should trust God; God trusts us in matchless degree. It is the very mark of the religion of the New Testament that it is not a religion of rules and prescriptions.

The appeal of Christ to his disciples leaves all to their own sense of loyalty and love. In effect he says, "I ask but one thing; do only what loyal love for me suggests; what that shall be I leave to you to decide. I trust you." It takes a high spirit to be worthy of such trust.

The priceless interests of the Kingdom he came to form, moreover, he commits to the feeble hands of a little group of disciples, whose greatest fitness lay simply in this—that Christ trusted them. God calls us into coöperation with himself. Trust cannot be shown more strongly.

And in every hour of peculiar trial, of experience we cannot fathom or even partially understand, God trusts us. Just there, where we cannot see at all, he gives us in special degree opportunity to prove our trust, and, like Job, to become for men "Jehovah's Champion." "In the dark night of faith, when every step has to be taken in absolute dependence upon God, and assurance that the vision was truth and no lie"—there God is showing his highest trust in us.[1] God trusts us. Such experiences are God's saying to us, "You do not

[1] Rendel Harris, *Union with God,* p. 109.

need that I should explain myself at every point. I trust your trust in me."

And it is not merely true that the conditions here of our relation to God are precisely like those which hold in our best friendships with men; and that we may therefore *know* and *use* the laws so revealed. It is also true that the inevitable limitations in both revelation and trust in the human relations drive us for full satisfaction to the relation with God.

The experience of life makes it only too plain that our capacity for self-disclosure, in the first place, is greatly limited. The inescapable isolation of the self grows upon us. "The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy." Even to the nearest and dearest we do reveal, we can reveal, but a fraction of ourselves. Into the deepest sources of either our joy or our sorrow, our victory or our defeat, our good or our evil, we cannot admit them, though we would.

The very possibility, indeed, of a worthful personality, that should make friendship of value, depends on the carefully guarded sanctity of the separate individu-

ality with its own unique quality, its own individual responsibility. In its deepest depth how profound is the solitude of the human soul, in the very midst of the complexities of our social life, even in the quietness of our closest intimacies! "This rigid and necessary isolation of the human heart, along with such a deep-rooted desire for sympathy, is one of the most perplexing paradoxes of our nature; and though we know well that it is a fact, we are constantly rediscovering it with a fresh surprise."[1]

And these facts simply mean that our finite powers, both of self-disclosure and of understanding of others, fail us, and we cry out for an understanding of ourselves by others that surpasses our power to give, and for a personal revelation from others that we can trust without reserve. We are driven to God. We are brought back again to Augustine's deep confession, "Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee."

And both because of this limitation in possible human revelation, and because of

[1] Horton, *The Expositor's Bible*, Vol. III, p. 196.

the limitations of these finite personalities, even so far as we can understand them, our deepest trust is baffled in the human relations. "The childlike spirit," Herrmann says in a passage I have quoted often, "can only arise within us when our experience is the same as a child's; in other words, when we meet with a personal life which compels us to trust it without reserve. Only the person of Jesus can arouse such trust in a man who has awakened to moral self-consciousness. If such a man surrenders himself to anything or anyone else, he throws away not only his trust but himself."[1]

In all this we are made for God. Our claim on life is too great for the finite to satisfy it. And with clear sense of our own limitations as well as those of our friends, we must say even to our dearest:

"Alas! I can but love thee.
May God bless thee, my beloved,—may God bless thee!
Can I love thee, my beloved,—can I love thee?
And is *this* like love, to stand
With no help in my hand,

[1] Herrmann, *Communion of the Christian with God*, p. 97.

IN RELATION TO GOD

When strong as death I fain would watch above thee?
My love-kiss can deny
No tears that fall beneath it:
Mine oath of love can swear thee
From no ill that comes near thee,—
And thou diest while I breathe it,
And I—*I* can but die!
May God love thee, my beloved,—
May God love thee!"

MUTUAL SELF-GIVING

XIII. THE GIVING OF THE SELF

Once more, at the basis of every worthy friendship there must be *mutual self-giving*. It is the one law for every relation, human or divine. Perhaps the best definition we can give of love is simply this: the giving of self. And if one starts from another definition of love, as "joy in personal life," he will as certainly reach the fundamental need of mutual self-giving. We do not enter fully into one another's personality by any other route. To know about my friend is not enough; even that he should himself tell me does not suffice. Not knowledge about my friend, but acquaintance with him is the aim. I am not seeking information simply, nor a certain kind of treatment, still less the things of my friend, but my friend himself; and unless there is in his self-revelation that indefinable inner self-communication that desires and purposes a kind of intermingling of personalities, I am still on the outside, a spectator only, not a participator, and know myself to be such. And it is no satisfaction of love that my friend—not wishing really to give himself—should be even unusually punctilious in information and treatment and gifts. All

these for love are trash, without the self.

No doubt self-giving presupposes self-revelation and trust. You cannot wholly surrender where you do not trust. No doubt, also, self-revelation in all its degrees may be a true manifestation of self-giving, and the answering trust at its best may be such a self-giving on the other side. And the common New Testament use of faith is made to involve such self-commitment, so that either term may be used indifferently. For only he truly trusts who is willing to follow up his faith by self-commitment. But at its center love is best expressed by mutual self-giving; and this involves all the rest—the sharing of all our best, withholding from the service of our friend nothing that we may rightly give, oneness of will, and not merely of knowledge, and so essential community of interests.

Here, then, even more than in revelation and trust, the depth of the friendship is measured by the completeness of the self-giving; the worth of the friendship by the richness of the self given. And no man truly loves, who would not by persistent culture, by steady submission to life's dis-

cipline, and by continual growth, bring to his friend a constantly enriching self. Nor can any friendship deepen, where the mutual self-giving does not go forward, in ever new and larger sharing and serving;—the best vision and faith and inspiration and courage of each provoking in the other his best.

And every man who has even partially awakened to the meaning of a truly unselfish friendship—certainly every true father, however faulty—knows that in all this demand of the close relations of life for self-giving, we have, in Ritschl's words, "not a weakening denial of self, but a strengthening affirmation." We dreamed of giving, and lo! the bounds of life have been pushed out for us, and all life enlarged. We thought of losing life; we never found life before. And so, in one way or another, in the midst of the providential relations of life, we seem almost to stumble as by accident upon the sole riches of unselfish love, that in our selfishness we could not have insight enough to choose for its own sake. And then we know what a friend, what love, means. And we are ready to say with Rendel Harris, "I never ask God,

or hardly ever, for outward things; I do not know that I ever asked Him for glory or honour, and I hope I never shall; and I very seldom ask Him for material things apart from the kingdom; but I sometimes say things like this, that if God will give me three or four good friends, I think I can manage to continue to the end, because love is the machinery of life and the motive power."

It is in these highest and purest relations of life that we first learn the true meaning of sacrifice and balk not at it, but wonderingly begin to discover with Hinton that "all pains may be summed up in sacrifice, and sacrifice is the instrument of joy." We do not begrudge our friend the pains or trouble we take on his behalf; we are glad of the opportunity to serve him, to show our love; and the heavier the service, the greater the opportunity and the joy. And in the joyful, sacrificial spirit, self-giving reaches its full culmination.

F-GIVING IN THE DI-
ENDSHIP

n, one turns from the human
is deeply understood, to the
God, he must see at once that
mand for self-surrender, self-
iving, complete commitment—
peculiar to God, is no demand
rily by God.

God asks here precisely what in our measure we ask from one another. And you can be the friend of God on precisely the same terms on which you can be the friend of another man. No true friendship, no satisfying personal relation, could be possible otherwise. God cannot truly give himself to us, except in the proportion in which we give ourselves to him. Even in our human relations, the calculating, self-withholding friend is necessarily shut out from the best his unselfish friend would give him; he simply cannot understand it, share it, or enter into it. He lacks the capacity even to receive his friend's best blessing. That could come only as his own self responded to the dominant note of his friend. Still more must this be true in our relation to God, where the limitations of

our human friends do not come in to mar the result.

In the light of our experience in our best human relations, it is passing strange that these demands for self-giving in relation to God still have for us so harsh and hard a sound. Every human relation truly fulfilled is crowded with proofs of the priceless contribution of an unselfish love, of our surpassing joy in personal life. We may trust the law to the end and be sure that in like surrender to God we shall find life, and here alone the largest life. The first and second commandments of Christ thus inevitably fall together and reveal but a single law; and the second looks to the first to complete it.

Here, too, the human limitations drive to God; the human friendship trains for the divine. There are two opposite instincts in men—the instinct for unlimited self-devotion and the instinct of insatiate thirst for love. There is only one relation in which both may be absolutely unchecked. As God alone can call out absolute trust, so to him alone may we give ourselves unstintedly; in him alone find our thirst fully quenched. There is something closely

akin to blasphemy in much modern praise of love between men and women. "I would rather be broken by you than caressed by another," a modern novelist makes the heroine say to the hero. But I suppose we may never so absolutely give ourselves in any human relation. There are plain limits here beyond which we may not go and maintain the integrity of our spirit or our self-respect. To transgress these limits means only damage both to our friends and to ourselves. But where we can trust absolutely, we can submit absolutely; and find ourselves, moreover, most fully in this completest surrender of ourselves to God. The law of life through surrender, thus, reaches only here its logical fulfilment.

In all these fundamental prerequisites to a high friendship, integrity, breadth, and depth of personality, some deep community of interests, honest mutual self-revelation and answering trust, and mutual self-giving,—religion proves its inevitable kinship with the rest of life not only because its demands are the same, not different, but also because it thus becomes clear that the religious life is not shut off in a sphere of mystery, but has as its laws the laws of the

highest life everywhere—laws that we may know and fulfil.

Nor is this all. We have seen, too, that the logical climax in all these prerequisites to highest friendship is to be found only in the relation to God. Here alone is that richest self which we everywhere seek; here alone the highest community of interests; here alone the perfect self-revelation and absolute trust; here alone complete self-giving. And that is to say, that along all the highest lines of his being, the nature of man points unvaryingly to God.

In no sentimental sense at all, then, but in recognition rather of what is deepest and most essential in us, we must say with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Our life is fulfilled only in God. It is this deepest fact of all our life that Matheson voices:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

GIVING OF THE SELF

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

"O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

PART II
DEEPENING THE FRIEND-SHIP

CHRISTIAN STANDARDS

XV. THE QUALITIES OF THE TRUE FRIEND AS SEEN BY CHRIST

N any discussion of friendship that aims to bring out its higher significance, it would be quite unpardonable to neglect the two greatest portrayals of the loving life that the world has seen—Christ's and Paul's. For no friendship can reach its highest attainment that falls below the ideals of the Beatitudes and of the thirteenth of First Corinthians.

In the Beatitudes Christ is giving the basic qualities of character, of influence, and of happiness—those qualities that he believes must characterize every man who is to be a true citizen of "the civilization of the brotherly man." These qualities of the Beatitudes, as basic qualities, have an indispensable contribution to make in every personal relation. For their possession means, inevitably, that one has a better self to give in friendship, is better able to receive from his friend, better able to call out the best in his friend, and has better learned the secrets of an increasing joy in personal life. Every one of these qualities

will make a friendship richer; the lack of any one will detract from its strength and beauty.

Moreover, since Christ holds that the all-embracing virtue is love, he thinks of these qualities as elements of that love, or steps of progress toward love's culminating quality of courageous self-sacrifice. Whether, therefore, these qualities are regarded as basic qualities of character, influence, and happiness, as elements of the loving life, or as steps toward an ideal, self-giving love, the Beatitudes are, in any case, Christ's statement of the fundamental qualities of a true friend, and their suggestions are needed in all true personal relations; and they deserve brief individual consideration.

In other words, it may be said that Christ here contends that the true friend will be characteristically teachable, penitent, self-controlled, genuinely earnest in the pursuit of the highest, sympathetic with men, reverent toward men, promoting love among men, sacrificing for men. This is no chance list of qualities. Every one is essential to a true friendship.

And the life of the true friend is natu-

rally characterized first of all as *teachable,* humble, open-minded.

For no quality so certainly assures that steady growth, without which, as we have seen, a constantly enriching friendship is impossible. A genuine friend must ever desire to have a worthy self to give in his friendship, and a self continually enlarging and enriching. For that end, the conditions of growth must be steadily fulfilled; and no condition is so imperative as that of the teachable, open-minded spirit.

The very idea of a worthy friendship implies that the friends need and desire each other; are sure that each has much to give to the other; and so are continuously receptive and eager for the other's gift. There can be no desire in a true personal relation simply to force the ideas of one on the other. Each is ready to take suggestions from the other, and to enter into the other's point of view, and to be grateful for the enlargement of his own experience and vision which may so come. The teachable spirit, therefore, is essential, if one is to get the most in any personal relation. Unteachableness shuts one off from his friend's best gift.

Moreover, conceit on my part is likely to call out the unreceptive attitude in my friend, and so to make it impossible for me to do for him what I would.

The continuing joy in personal relation, too, must depend, in no small part, on the certainty that the friendship is a deepening and increasingly rewarding one. And this can only be true where conditions are present for the steady growth of each. The conceited, arrogant, domineering spirit, thus, tends to spoil the friendly relation in every aspect of it, whether one is thinking of what the friendship may mean in character, or in influence, or in happiness. Surely humility is an essential quality of the true friend.

The *penitent* spirit, too, the quality of the second beatitude,—the spirit that is ready frankly to recognize its own failures and to face and conquer them—grows immediately out of the teachable spirit. It is ready to see its fault, to regret it, and to forsake it. It is hardly possible to have a truly adjusted personal relation to another, where this frank, clear spirit of penitence is wanting. The secret, lower attitude taken in some other relation clouds

inevitably the friendship with one of higher spirit. Persistent sensitiveness of conscience can alone keep one's personal relations sensitively true and fine. One has not waked up to the significance of a high friendship, who does not feel the ambition to bring to it his best self; in whom the friendship does not become the motive for laying off all that is unworthy. A genuine love, thus, inevitably provokes to penitence, that one may be worthy of the high friendship on which he has entered.

A friendship is immediately lowered, in which the friends settle back contentedly upon their lower selves, or upon their present attainment. This gives only the prospect of a further steady lowering. There must be genuine penitence for past unworthiness, the earnest desire for a new and better man, if better things are in store in the friendship itself. No other attitude is ever safe, if friendship is to grow, to strengthen, and to better. Only this penitent spirit, too, will make one patient, and not intolerant with the faults of his friend, at the same time that he does not foster them. Only this spirit is likely to enable one to help his friend out

of his faults; a condition of constant exasperation is else likely to ensue. The penitent spirit is fundamental in friendship.

And friendship needs, not less, *the self-control of meekness.* Perhaps there is no better definition of meekness than that of Beecher, who says, "It is the best side of a man, under provocation maintaining itself in the best mood, and controlling all men." This is the quality that puts a man in possession of himself, and enables him to use all his resources, all his opportunities, to the full, and therefore to be his full self in his relation to his friend, to make friendship count at every point, and in every situation. It is in truth a kingly quality, as it has been called.

And no quality is more essential in a personal relation, none has a larger service to render at the critical times in these relations. How many friendships have been maimed or destroyed because of its lack! Bickerings and mutual recriminations become impossible, when both friends are humble, penitent, and self-controlled.

The self-control of meekness, thus, makes certain that no brute qualities can come in to spoil the friendship. And it

makes possible great achievement for both.

Two self-mastered spirits, in the mood of self-mastery, can be, and count, and enjoy, in all their relations, what could not otherwise be possible. To take the road of "letting oneself go," just because it is in the direction of insanity and of brutehood, ultimately limits, not enlarges, even the joy of the relation; for it finally secures only self-contempt, and mutual contempt, however disguised. The pleasure that one may take with full self-approval has a quality that no illicit ecstasy can match, since this has its bitter sting of self-contempt; for we know that the partial, the lower, the selfish, has prevailed, and that we have not mastered our pleasures, but our pleasures have mastered us. Even the *joy* of friendship thus demands "the soul in the majesty of self-possession." Self-control is, then, fundamental to friendship.

And a penitent and self-mastered spirit will naturally develop, as has been already implied, *persistent eagerness for the best,* Christ's "hungering and thirsting for righteousness." The true man wants real attainment, not the name of it. He wants to be and to do more, not simply to have

his own way. He wants the absolutely right thing in this personal relation to his friend, and in all; and he can't help, therefore, being in just so far reasonable, candid, honest, and faithful. He will be ambitious for the utmost in the friendship in which he finds himself. He must say, "Less than this persistent eagerness for the best would not be worthy of the self I would bring; less than this would not be worthy of my friend. I am failing to be what I ought to be in this relation, if this is not true." A high friendship should insure that, with the progress of the days, each brings to the other a better, stronger, higher, richer self. Nothing else really makes the friendship what it ought to be. A high friendship, thus, requires great ambitions for growth into the best.

It would seem hardly to need saying that a true friend will be *merciful,* sympathetic with his friend. For the very foundation of any friendship must be at least a partial sympathy. Real sympathy sees the point of view of the other, appreciates his situation, understands his struggle. It has leisure from itself, is ready to take the time to give the thought and attention

use its imagination in the
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in his teaching, Christ shows that a true mercy toward another seems to him to forbid not simply uncharitable judgment, but the attitude of judging at all. A friend is the brother, side by side with his friend; not the judge set above him. The close relations of intimate friendship call everywhere for this quality of inner mercy, for willingness to enter faithfully and understandingly into the experience of others, for the attitude not of stern judgment, but of tender mercy. How can friendship exist at all without such sympathy? Even in the closest relations of life, we are to remember the call to be "pitiful," to be "courteous," to be merciful in the inner spirit. Indeed, it is hardly too much to say that friendship shows itself in nothing more than in a deepening, almost unconscious, silent understanding and sym-

pathy. You have entered into your friend's life and thought and experience; you feel with him. "Oh, the comfort—the inexpressible comfort of feeling safe with a person—having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together; certain that a faithful hand will take and sift them, keep what is worth keeping and with the breath of kindness blow the rest away."

Christ indicates, also, that the true friend will be characterized by *purity in heart,*—that inner sense of the value and sacredness of the person of oneself and of others, that can hold in check even fundamental passions. This steady recognition of the other, as in himself a child of God, holy and priceless, not to be estimated as anything less, and never to be used as a mere means to an end, is essential to the highest friendship.

It is perhaps not too much to say, as will be later developed, that this spirit indicates the deepest condition of all in high personal relations. For it seems to carry with it the fulfilment of all other conditions. On the other hand, the spirit of contempt

is fatal to any endurable personal relations to another, and every approach to this spirit is an obstacle to a bettering relation. It is the worst of mistakes, therefore, to suppose that, as one's friendships become more intimate, they may become less truly reverent. The intimacy of friendship is not measured by the number of privacies insolently invaded; and even the closest life relation may not spare the spirit of genuine respect and deference. The real friend will not demand; he only asks. The very highest fruit of friendship can hardly be withheld from the genuinely reverent spirit, whereas every trace of contempt embitters and degrades.

The disciple of the loving life, Jesus is certain also, will be a *peacemaker*. And in every personal relation it is not enough that one should merely keep the peace; he must help to make it, must steadily promote it. It is not enough that one should avoid, in his personal relations, the provoking attitude, the nagging and annoying spirit; there must be a definite seeking of those things that make for peace,—the seeking of agreements, the seeking sympathetically to understand, the seeking to see

the other's point of view, rather than to make a point against him. The peace-maker brings in the spirit of love; he recognizes that ultimately there is nothing that can be done with any man but to love him. The final service of the best labors of men has even been that they have *loved* men into their own best. Nothing is so powerful in the realm of personal relations as such an unconquerable love.

And the friendly spirit must ultimately be a *self-sacrificing* spirit, for this is, after all, only love itself at its highest; it is only that completest giving of self which is the very essence of love. It is the climax and goal of all the other qualities, and the quality into which, in turn, they naturally come. But it is not a spirit to be reserved simply for great occasions. Our common friendships need, even more, that this spirit should be shown in small things and in what seem slight exigencies. As Black puts it, "Attention to detail is the secret of success in every sphere of life, and little kindnesses, little acts of considerateness, little appreciations, little confidences, are all that most of us are called upon to perform, but they are all that are needed to

keep a friendship sweet."[1] This willingness to sacrifice in little things is indeed the one incontestable proof of a persistent love. Nor is there any way by which friendship may be so certainly deepened as by way of mutual self-sacrifice. A love that is not ready for persistent, courageous self-sacrifice is not adequate to the demands of a friendship of the highest order.

It is impossible to review these qualities for which Christ calls in the Beatitudes, and not see that where these qualities are present, a worthy and steadily growing friendship is certain. Where friends are teachable, quick to recognize their own defects, having the meekness of self-control, and persistent eagerness for the best that friendship may bring; where inner sympathy and deep reverence for the person of themselves and others are present; where each is a promoter of peace, and each is ready to sacrifice for the other—there is a friendship that it is hardly possible to wreck. It has something of the eternity of the nature of God himself. There is no personal relation of any kind in the life of any man where these great

[1] *Friendship*, p. 49.

qualities have not their peculiar and inestimable contribution to make. Even where they are found in only one person in the relation, they can hardly help proving contagious, if the person who seeks to embody these qualities does not allow himself to be provoked out of them.

And these qualities which are so vital in our relations to our fellow men, are not less vital in our relations to God, as the promises of the Beatitudes make clear. And to come into these qualities is to come into the life of love, and that is to come into the sharing of God's own life. We find God *in* these true relations to others.

And as the great road to character is always the way of personal association with the best, so there is no way so certain into the possession of these qualities as staying in the atmosphere of a life like Christ's that embodies them. In such response to his spirit, the relation to God himself steadily deepens. "Every one that loveth is begotten of God and knoweth God." And no one has described more accurately than Christ, in the Beatitudes, the elements of the loving life,—the basic qualities in friendship.

XVI. PAUL'S SKETCH OF THE FRIENDLY LIFE

It is worth remembering that Paul's immortal sketch of the friendly life is no mere literary *tour de force,* but stands in the midst of one of the most concrete and practical of his writings, as the natural outcome of all that has preceded. Because the grace of God had wrought out this spirit, which he attempts to describe, in his own heart, Paul could be so undaunted, so hopeful, so divinely patient, so faithful in his dealing with his Corinthian friends. This famous thirteenth chapter is thus at once a sketch of their needs, and, to no small degree, of his own life.

When compared with the Beatitudes, this chapter is a freer sketch of the loving life, with emphases called out by the special circumstances, in an order psychological rather than logical; but, because fitting so perfectly the circumstances for which Paul wrote, fitting us all.

The thought of the chapter is wrought into a close unity. In his praise of love Paul first asserts the worthlessness of all spiritual gifts without love, then characterizes love, and finally shows how, out of

such characteristics, it must follow that love is the one eternal thing.

For Paul, as for Christ, there is no possible discharge from the duty of love, no substitute for it. Other things, even so-called spiritual gifts, are not only no substitutes, but themselves are worthless without love. No speaking with tongues, with its accompanying ecstatic emotional state—most highly prized of all the spiritual gifts of his time—is of any value without genuine love. No mystery-solving knowledge, no wonder-working faith can possibly profit, if there is not love in the life. No magnificent acts of liberality, Paul continues, no heights of ascetic torture, even unto death, without love, are of the slightest avail. God's whole redemption is to a life like his own, to sharing his life; and that life is love.

From this insistence that love is the one absolute essential, Paul then turns to that which specially concerns us,—his wonderful characterization of the loving life, in the central verses of this great chapter. In this characterization there is to be noted a fivefold grouping of the qualities, and also how naturally, by association of ideas, one

quality suggests the next. The order, as already noted, is psychological rather than logical.

Paul begins with two positive qualities, "Love is long-suffering, and kind;" and out of these all the other qualities may be said to grow.

A second, consequent, group consists of four negative and closely related characteristics: "Love is never envious, never boastful, never conceited, never behaves unbecomingly."

A third group of three characteristics follows naturally: "Love is never self-seeking, never provoked, never reckons up her wrongs."

The fourth step in his praise of love is found in the two qualities: "Love never rejoices at evil, but rejoices in the triumph of Truth."

And there follows, in the fifth place, as the result of all: "Love bears with all things," and therefore is "ever trustful, ever hopeful, ever patient."

Such a love, the chapter naturally concludes, "never fails." It is equal to all circumstances, at all times, belongs to the eternal things of God.

The experience which Paul had had with the Corinthians could hardly fail to suggest first of all that a true friend, who means to be faithful to the very end in bringing his friend through to his absolute best, must be *long-suffering,* infinitely patient; must have a love that simply will not let the other go, that bears up against persistent injury, and that does not merely endure, but is positively *kind.* There is a martyr-like endurance often put on by those who are themselves in the wrong, that is not only immeasurably exasperating in any professed friend, but betrays a well-nigh hopeless condition, that makes a satisfying friendship impossible. It is no such long-suffering that Paul praises as a quality of love. Paul elsewhere urges those to whom he writes to forgive, even as God for Christ's sake has forgiven them; and it is plain that the one adequate revelation of the long-suffering and kindness of which he here speaks, is that shown in God's own seeking of us in Christ. Paul himself made much of this simple persistent kindness, and often revealed it. The thoughtful kindness of his letters, and the delicacy of their feeling, illustrate the qualities for

which he here calls as characterizing first of all the truly loving life. Love is long-suffering, and positively, practically, persistently, thoughtfully, attentively kind. Love blossoms out in inevitable countless kindnesses.

And Paul is certain that, in proportion as one really loves, he *cannot envy*. Envy has no place in a genuine friendship. If one really loves another, he will begrudge him no good, but he would rather bestow more if he could. The envious spirit cannot be kind, and the really kind spirit cannot be envious. And because one loves he will *not boast*. What he might say in boasting might be true, but he will not run the risk of hurting another. Love holds him back from this self-vaunting. He has no wish to vaunt himself over another, or to gloat over the other's supposed lower estate. As love does not envy, it will feel no need to boast. And in its thorough appreciation of its friend it will be *free from conceit,* not puffed up. Conceit implies being so constantly occupied with the thought of oneself as not to be able to recognize others' worth and claims. The "puffed up" of the old version is very sug-

gestive, as indicating the danger of getting uplifted over comparatively slight things.

And he who is not self-conceited, self-centered, and self-satisfied, will *not behave unbecomingly*. For the conceited man, even with much intended kindness, is constantly sinning against love. He is quite unconsciously behaving unbecomingly, taking all done for him as of right and for granted, naïvely claiming everything, perfectly ready to advise those of far more wisdom and experience, unable to see what is really due to others, and having no power to grow in loving ministry, because already satisfied. The man that is puffed up with his own conceit is in danger, also, of feeding on praise, of getting where he must have it, and where, therefore, he indirectly seeks it, of being able to talk of nothing but himself and his own doings. Conceit is forgetful of the needs and rights of others, is not willing to give the time and thought necessary to enter sympathetically into the thoughts and plans and work of others, but must hurry back to the thought and the talk of its own plans. If one's work has some real importance, there is all the greater danger of this absorbing selfish-

ness; and yet the greatest of all work is to love.

These four characteristics of love, therefore, belong together, and naturally follow one another. For the envious man is the boastful man; and the boastful, conceited; and the conceited makes a fool of himself.

And Paul adds to his praise of love, *"Love seeketh not its own; is not provoked; taketh not account of evil."* For the unseemly behavior of which he has just spoken, reaches its height in a complete self-seeking, in its countless forms. Paul thus sets the loving life over against the self-conscious, the self-centered, the self-absorbed, the self-seeking life. The spirit that advertises and pushes itself and jostles others aside is the very antithesis, in Paul's thought, of the loving spirit. Love loses itself in its object, seeks his good, his happiness, and forgets itself. It finds its own greatest happiness in its sacrifices for love's sake.

And because it seeks not its own, it is *not provoked.* It is the man who has constantly in mind his own precious self, his own dignity, and is wrapped up in himself, who feels all the slights, who feels the need

of always standing on his dignity, who "carries," in our common phrase, "a chip on his shoulder," and "bristles up" at once. And so Paul is virtually suggesting to the Corinthians, "If you had been less selfish and self-centered, you would have been less sensitive, and little petty things would have affected you less; it is the fact that you are so self-seeking that makes you so easy to take offense." This not being provoked is Drummond's characteristic of "good temper," which is not only no small personal achievement, but has a great contribution to make to the happiness of others; for the spirit that is not provoked does not need constantly to be smoothed down. With such a person one does not need to watch every word and act, for fear of offense. How much one "touchy" person can do to spoil a gathering or any personal relation; how much one of imperturbable good temper can do to make all go smoothly!

And the spirit that is not provoked will also naturally be *unsuspicious, taking not account of evil;* or, as one has put it, "love does not reckon up her wrongs," does not dwell on, and make much of, and recapitu-

late them. Rather, it argues as to some wrong: "It is a small matter at the most. It is better simply to let it go. Probably no offense was meant, and I will give the person the benefit of the doubt. There is no reason, in any case, why I should be the sole one considered. Moreover, it is unworthy of me to dwell on it, even if the slight was intended; for is it not a man's glory to pass over a fault?" The other tendency gives a jaundiced vision, and takes the best out of life. Filling one's memory with the petty meannesses of other men is a poor way to get material for a large, rich life, or for any friendship. Drop the thought of a slight as soon as you can. Don't cultivate a good memory for wrongs and slights.

The natural result of dwelling on wrongs is either to gloat over the fall of others, or to justify any kind of opposition to them. And this result is indicated in Paul's next characterization of love, as *"rejoicing not in unrighteousness;"* or, as it has been translated, "having no sympathy with deceit."

On the one hand, then, the connection may be that in the reckoning up of one's

wrongs, one may be tempted to be well-nigh glad of some new fault discovered in the other to gloat over and talk over, to justify one's prejudiced opinion and hate and opposition. The faults of one's opposers are likely to become one's stock in trade. But if one really loved, every discovery of unrighteousness would be a grief and pain, and no cause for rejoicing.

But Paul's thought may be, also, that the loving spirit *has no sympathy with any deceit,* in any tricky or unfair methods of winning one's way. As it does not reckon up the wrongs of another, so also, on its side, it approves of no questionable means of getting one's end, and will be party to none, but has full sympathy only with the true, and open, and square. If this is the thought, Paul probably has in mind the underhanded ways of partisan strife, the low-lived methods into which one may allow himself to be betrayed when he gets into factional contentions. The truly loving spirit has no sympathy with deceit, but has full sympathy with the truth, *"rejoices with the truth."* Love, real love, needs no underhanded methods and will resort to none itself, and will approve of none in

others, even in its own party, but rejoices only "in the triumph of Truth."

A love thus free from the partisan spirit, that seeks not a selfish triumph, but the triumph of truth and love, can hardly fail to deserve Paul's further characterization, that it *"bears with all things,"* or, bears up against all things, is proof against all. It is equal to any emergency, because it loves and always loves; it never gives up. It is "always trustful, always hopeful, always patient."

A love that is proof against all must be *always trustful;* for an abiding love grounds in trust. There can be no persistent, glad sacrifice for men without faith in men, in their possibilities, in their future. A love that abides must trust. And it is only such trust, too, that can get the best from men. A cynical spirit cannot do much for men or with men. He who would greatly serve men, or greatly lead them in a great cause, must believe in them. Here, again, Christ is the great exemplar. He believes in men, builds on them, commits to them the most precious interests of his kingdom. The love that beareth all things is always trustful. The full pos-

sibilities of friendship are to be only so achieved.

And because trustful, love is *always hopeful.* Such hope grows directly out of belief in men and in their possibilities. It looks always for something better to come. It expects growth, is confident of new developments, keeps its hope as to men, and it persists in its loving service, because of its undying hope.

The enduring love is, thus, once more, *always patient.* And with this closing characteristic, Paul returns in his praise of love, like perfect music to its first note, to the long-suffering with which he began. The spirit of complaint in any personal relation is easy enough; but the love that can conquer all must be able to endure, must be always patient. No treatment can break down this love of which Paul speaks; it still holds on; bears with everything; and finally wins, most of all on this very account. Its triumph is like the triumph of God himself, in the seeking, suffering love of Christ that never gives men up.

A love so characterized, Paul feels, cannot be temporary. Prophecies will be done away, tongues cease, and knowledge be-

come out of date; but such love can *never fail.* It is of the very nature of the Eternal, the one abiding thing; for no time can come when love is not of the very essence of life. In those abiding personal relations, in the fulfilment of which life itself consists, *faith* will always be needed,—faith in God and in man. And *hope* there will always be,—the thought of eternal growth for oneself and for others, the inspiration of a constantly expanding life that can never exhaust the riches of God's own being. And *love* there must always be; and of these three ever-abiding things, —faith, hope, and love—love is the *greatest of all,* for it really includes both faith and hope, as Paul has himself already declared in the seventh verse of the chapter.

God's love is for Paul, as plainly as for John, the source of all. "We love because he first loved us." And the sharing of God's life, the eternal life, is made, thus, to have no vagueness in Paul's thought. It means just these particulars upon which he has been dwelling. This it is to live God's own life. This is the most genuine and complete union and communion with him. Right where one is, with these peo-

ple one does not like, that seem unattractive and exasperating, commonplace and crude, right here one may show a love characterized by these qualities named by Paul, and so live the life of God.

This is Paul's sketch of the friendly life. The true friend will be long-suffering and kind. He will be neither envious, nor boastful, nor conceited, and therefore will not behave unbecomingly in even life's closest relations. He will not be self-seeking, and so not be provoked, nor reckon up his wrongs. And, freed thus from the selfish and partisan spirit, he will never rejoice at evil, but rejoice rather only in the triumph of Truth. His love will be proof against all things, always trustful, always hopeful, always patient. A friendship so characterized cannot fail; and there is no single personal relation, into which men can be brought one to the other, in which these qualities would not conquer. Like the Beatitudes of Christ himself, this chapter portrays an ideal of the friendly life to which he, who would live worthily, needs often to come back. No discussion of friendship can afford not to face definitely these Christian standards.

FRIENDSHIP'S MOODS

XVII. THE SELF-FORGETFUL MOOD

I have elsewhere expressed my conviction, on psychological grounds, that the two greatest *means* in true living are work, in which one can express his best self, and personal association with worthy lives; and that the two greatest corresponding *conditions* in the fine art of living are the mood of work,—the objective and self-forgetful mood; and the highest condition of fine personal relations,—reverence for personality. These great means and conditions seem to me naturally, therefore, to suggest the fundamental moods and fundamental ways of friendship. And they find corroboration in the two matchless studies of friendship from which we have just turned.

For the Beatitudes fall naturally into two groups of four each, the first group personal, the second social. In the first group it is perhaps not too much to say that the central quality is that of the self-control of meekness, which involves the qualities of the Beatitudes preceding, and insures that of the fourth Beatitude immediately following. And true self-control is not negative,—the mere holding of oneself back in restraint from the evil, but

the complete mastery of one's powers for positive achievement in good, for the largest and finest expression of oneself in action.

In the second, social, group the central quality, I think, may be said to be that of purity of heart, in the sense of that deep reverence for the person out of which all true inward purity grows. For this deep sense of the value and sacredness of the individual person as a child of God will carry with it mercy and peace-making and self-sacrifice. It makes possible, that is, the highest personal associations.

The Beatitudes, thus, in other words, seem to me to group about these two main moods of the loving life,—the self-forgetful mood and the mood of reverence for the person; and about the two great ways of friendship,—the way of expression in action, and the way of persistent personal association.

And Paul's sketch, in like manner, in its opening and closing emphasis on the long-suffering quality of love, builds just as unmistakably on the sense of the infinite value and sacredness of every man as a child of God, worthy, therefore, of such

love as Paul describes. And the description makes it unmistakably clear that the love of which he thinks is no passive, merely emotional, state, but a love that is prepared to express itself in self-sacrificing action to the very end. It bears up against all things; it never fails. Here, again, are emphases like those in the Beatitudes.

We have some right, therefore, to hope that, in speaking of the self-forgetful mood and of reverence for the person, and of the ways of expression and personal association, we shall be dealing with friendship's fundamental and all-inclusive moods and ways.

And first of all, the mood of friendship must be *the objective and self-forgetful mood*. It may seem a strange requirement in so inner a matter as friendship that one should insist upon the objective mood as fundamental. And yet, that the best may result, even in personal relations, one must be delivered from engrossing self-consciousness. The basis of friendship, as we have seen, implies and demands such objectivity. Just because an established friendship is no longer on probation, just because true friends trust one another and are surren-

dered one to the other, they need not be introspective, either concerning themselves or the attitude of their friend.

And the mood necessary to our best work and best achievement means, too, the mood necessary to that best self that we need always to give in friendship. No doubt the insistence on the objective mood is not to be pressed to the extreme. A wise self-knowledge is always important, and should continue throughout. Nevertheless, the true friend is not to be occupied with himself or with his own moods. The introspective habit, in this sense, is a real hindrance in the life either with men or with God. For love is certainly self-forgetful, losing itself in the one loved. It desires to express itself in active service, and so loses itself in its work. It covets ability to bring the best self, and so must seek achievement of the highest order, that cannot come with the divided mind.

This change of emphasis from the introspective to the objective mood is a modern change, justly built upon psychology's new insistence upon the central importance of will and action, and contains sure promise of fresh achievement in both the moral

and religious life, in the development of every personal relation. For no friendship may be to me what it ought to be, to which I do not bring my best self. And, as has just been indicated, for that best self, this objective mood is necessary. I shall only bring my best self, not by thinking too much of myself, or of the relations in which I stand, but by following rather the call of the great interests, the great personalities, the great causes and motives, and responding to them. As Carlyle says: "How were Friendship possible? In mutual devotedness to the Good and True: otherwise impossible, except as Armed Neutrality, or hollow Commercial League." I need to be able to lose myself in the greatness of the great objective interests that call forth my powers.

For the best help of my friend, too, whether this help be direct or indirect, this self-forgetful mood is not less necessary. Here, surely, I need leisure from myself. And that I may count most with my friend, he, too, needs to be able to believe that I have forgotten myself. Our friendship will grow, and the value of it, for us both, not by introspection, but unconsciously, in

our union in great interests, in our common devotion to great persons and great causes.

For the joy of the personal relation, also, the objective mood is vital. If the best love and best work are those naturally objective and self-forgetful, then surely the joy of which love and work are the two great sources, needs the objective mood. If I am to be happy myself, and to make my friend happy, I must not be engaged with my own moods.

And this insistence upon the need of the objective, self-forgetful mood in human friendships, holds not less *in our relation to God,* in spite of the strong trend to the contrary which is to be found in much religious literature and practice, especially of a generation back.

There would seem to be the strongest reasons why our relation to God should be objective rather than subjective and introspective. If our relation to him is real at all, a relation to fact and not one of our own imagination, it is plain that its reality cannot depend simply upon any striving or straining of our own, but must be largely God's work, and our own plain response to his revelation. Our chief anxiety, there-

fore, must be not the production of certain emotional states in ourselves, but only honest response to objective fact. It is not our business to create the realities of the spiritual world, but simply to fulfil those plain conditions upon which these realities may make their legitimate impression. The emotional element is necessarily variable, and in no case can be the main evidence of assured relation to God.

As to the presence of emotion in the religious life, as in all other departments of life, there are great differences with different dispositions. The emotional response, therefore, in the relation to God will necessarily vary with different persons. Our very constitutions, too, both physical and mental, in all cases forbid the possibility of an absolutely unvarying emotional state; and the attempt to secure such a state by constant strain can result only in abnormality and disaster. No situation in life, and no personal relation, can stand constant introspection. The reality of all values best verifies itself not by continuous inquiry on our part as to our emotional response, but by simply and objectively giving these great values opportunity with

us. If in these spheres of value there is reality at all, it will vindicate itself upon opportunity; it is our part simply to make sure that the great value has this opportunity. The mood of health, whether physical, mental or spiritual, is preëminently the objective mood, not the subjective or introspective mood.

It is not only true that our first introduction to some great sphere of value usually comes through the touch of some other life that has already found its way into appreciation of the value; but also, our best growth in such appreciation often comes through the sharing of another's vision. Just as our acquaintance with any great man may be deepened through seeing what others have received from him, so our acquaintance with God may deepen through others' knowledge of him. It is rare that any one person enters into complete understanding of a many-sided nature; different sides of a great personality are revealed to different persons. To know the home life, the table-talk, the letters, the intimate friends, of a great man, even though one has his friendship himself, is to add much to the significance of that friendship. A

revelation of a person to any is a revelation in some measure to all; and it would be greatly to limit our vision if we insisted on confining the significance of any personal relation simply to that which we ourselves have discovered at first hand. We shall be greatly helped in our acquaintance with God by knowing the friends of God. Much of the best that God has for us of self-revelation comes thus intermediately through others' lives. No friendship, indeed, has yet rendered its best until the friends have made it more easy for each other to believe in God and the spiritual world. God is most easily incarnate in human souls, and the deepest secret of many a life must be found in the simple answer which Charles Kingsley is said once to have made to Mrs. Browning's question, "What is the secret of your life? Tell me, that I may make mine beautiful, too." He replied, "I had a friend."

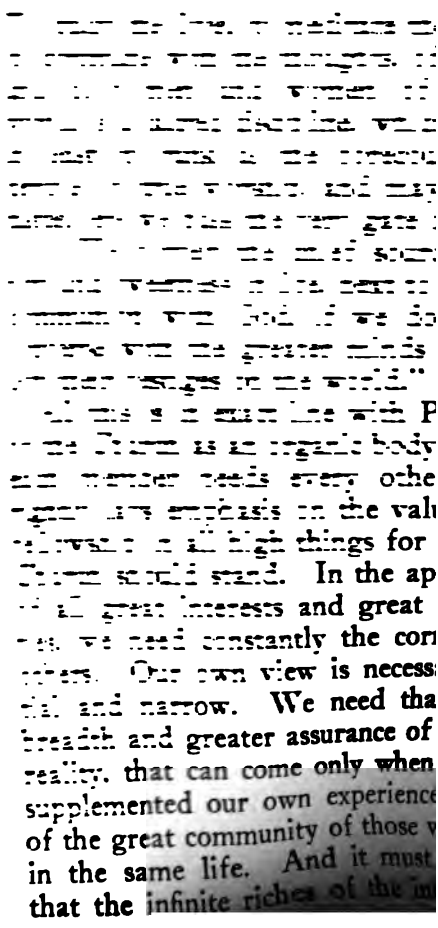
And so Martineau can say: "If we cannot live at once and alone with Him, we may at least live with those who have lived with Him; and find, in our admiring love for their purity, their truth, their goodness, an intercession with His pity on our behalf.

To study the lives, to meditate the sorrows, to commune with the thoughts, of the great and holy men and women of this rich world, is a sacred discipline, which deserves at least to rank as the forecourt of the temple of true worship, and may train the tastes, ere we pass the very gate of heaven. . . . We forfeit the chief source of dignity and sweetness in life, next to the direct communion with God, if we do not seek converse with the greater minds that have left their vestiges on the world."

All this is in exact line with Paul's idea of the Church as an organic body, in which each member needs every other; and it rightly lays emphasis on the value of that fellowship in all high things for which the Church should stand. In the appreciation of all great interests and great personalities, we need constantly the correction of others. Our own view is necessarily partial and narrow. We need that greater breadth and greater assurance of objective reality, that can come only when we have supplemented our own experience by that of the great community of those who share in the same life. And it must be plain that the infinite riches of the infinite God

can be even approximately revealed to us only so.

And it is just at this point that the Bible has its greatest contribution to make to our life. We know God as we know other persons,—by what he does; and the Bible is the supremest record the world contains of God's dealings with men. We are helped, too, in our own life, by others' experiences, and the Bible is such an unmatched record of men's reaching out after God. And as a god-like life is the divinest proof that a man can give of the being of a God, God specially speaks to us in those lives that have sought to live the god-like life; and there is no such record of these lives as is to be found in this most personal of all books. The men who write here, too, are the world's great seers. We share their insights and aspire in their aspirations. We need them for any adequate view of God. And, as we tarry in the presence of these great and varied personalities, with their many-sided visions of God, God can actually best speak to us; far more than in our own unaided meditation, is there here opportunity for growth and broadening. And all these possibili-



ties reach their climax in the supreme concrete presentment of God in Christ. In him, above all, may we know God, see his spirit, feel his love, understand his character, be drawn toward him, under the spell of the contagion of Christ's life. Christ becomes, thus, in supreme degree, the way to God, the truth of God, the life of God.

The objective mood is the normal mood of friendship, whether with men or with God.

It is only in the light of such considerations as these that one can properly measure the place of the emotional element in friendship. And yet, many will be inclined, doubtless, to urge still the question, Are not our human friendships chiefly emotional? It is worth while to look the facts squarely in the face; for, in insisting upon the fact that religion may be best conceived as friendship with God, one does not wish simply to sentimentalize.

It is doubtless true that friendship is the chief source even of happiness; but the real amount and value of this happiness cannot be measured by the number of emotional thrills experienced. In most of the best

and most influential friendships of life, I judge, we are not thinking primarily of feeling. Feeling is allowed to take care of itself; otherwise it is likely to become hysterical, and to take on the form of sham or strained emotion. After all, the greatest joy of friendship is joy in the revelation of personal life, and in the deepening meaning of life so given. In Phillips Brooks' words, "There is as yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship." It is a great education to live with a soul perennially fresh and absolutely honest; and no mere emotion can sum up the significance of such a friendship.

When one thinks, again, of the necessary basis of a friendship worthy the name,—integrity, breadth and depth of personality, deep community of interests, mutual self-manifestation and answering trust, and mutual self-giving, he cannot forget that in all these there is much more than feeling, though feeling is naturally involved. If emotion is made the one standard and aim, the friendship will soon go to pieces, even in the most intimate possible relations of

life. If the friendship is to be an enduring one, there must come to be a deep, abiding satisfaction (with likely enough much less of emotional thrill), that nevertheless brings one in the course of years to feel that he begins to see what love is, and makes him look back with a kind of pity upon his first ideals of the meaning of friendship. The world holds few things so wonderful as the wonder of the growth of a genuine love between two souls, deepening, broadening, intertwining all their lives, growing quite unconsciously, and in spite of full recognition of all limitations and imperfections, bringing a sense of the unity of the lives, of the necessity of one to the other. Such friendships are perhaps the best proof the world affords of love at the very heart of the universe. In any friendship that deserves the name, the whole man must be revealed. True emotion, of course, will come here and there, unsought, as a sort of natural outgrowth, reflecting the unity of life already there; but the sham emotion that must be manufactured, and concerning which one must be anxious, is only an enemy of friendship, neither a help to health nor a sign of health.

No, even our human friendships are not chiefly emotional. Joy is there, deep, abiding, and growing; but it is there not chiefly as a reflection of itself, but as the outgrowth of a relation much more significant than its emotional sign. No attempt to measure the strength of our emotions can reveal the true significance of any genuine friendship. In like manner, no emotional test will adequately measure what the revelation of God in Christ means to the thoughtful man. He who has truly built his life upon the foundation of that revelation knows that all the springs of his life are in Christ; and he will best understand what Christ really means to him not by the emotional response he thinks he can discern, but by some glimpse of the barrenness that would come into his life if all of thought and purpose and hope and aspiration that have gathered about Christ were withdrawn.

In every department of life, thus, the only feeling that is of value is that which comes spontaneously, which is not manufactured nor strained after. We may rejoice rightly in the uplift of such emotion, but it is not an experience to be striven after

for its own sake. Feeling is, after all, a symptom and a sign of the normal life. If joyful emotion is abnormally absent in the religious life, its absence should lead us to look for the cause, not to try artificially to work up the feeling itself, which can result only in injury and self-deception. The abnormal absence of feeling may be due to bodily conditions. It may be due to real failure in duty, to disobedience to known light. It may be due most of all simply to failure to put ourselves, with time and thought, in the presence of the great personalities, and the great truths. One does not want the symptoms of health, but health; and with health, the symptoms of health will come. The only way, therefore, to right feeling in the religious life, is through right conduct and right thinking. The control of feeling is not directly within our power; we train feeling by obedience and by putting ourselves in the presence of the great objects that naturally call out feeling. The great sources, therefore, of our religious life, with its appropriate emotional response, are not introspective exercises, but sharing in the insights and experiences and truth of others,

putting ourselves in the presence of the great objective forces that make for character and the spiritual life, entering into large and comprehensive views of the Bible as the greatest spiritual record of the race; above all, living in the presence of the supreme self-revelation of God in Christ with honest response to his spirit. By this objective route life will grow, and feeling will come therewith so far as it needs to come.

XVIII. REVERENCE FOR THE PERSON

The highest condition of fine personal relations, and therefore the most essential condition for every friendship worthy the name, is a deep sense of the value and sacredness of the individual person, one's own and that of his friends.

A high friendship requires, first of all, *self-respect,* which is not conceit nor any lack of true humility; for humility means no underestimate of oneself or contempt for oneself, but the grateful recognition of the indispensable value and message of the other, along with one's own value and message. It is not only no virtue, but may be a great source of weakness and failure that one should think too meanly of himself. Character, influence, and happiness, alike, all require a fundamental respect for oneself. How much seems to you to be due to you? How great a claim do you yourself make on life? How thoroughly are you persuaded that you are called to an "imperishable work in the world"? These are the questions that determine in large measure one's own attainment, his ability to help others, and his joy in living.

For the only measure that we have for

the significance of the life of others is the thought of the significance of our own self. The Golden Rule grows in breadth and depth of application according to the meaning that we put into the phrase "Whatsoever ye would that men should do unto you." The sense of your obligation to others, that is, will depend directly upon your sense of the claim that you yourself may rightly make upon life. How great are you? How much must life bring you, if you are to feel that your deepest needs are satisfied?

No bare altruism, therefore, can suffice. Every deepening of the sense of the significance of oneself is a deepening at the same time of the sense of the significance of others, also. Every lowering of your own claim upon life is a lowering at the same time of your recognition of the claim of others upon you. A man must therefore be true to himself, to his own individuality, to his peculiar contribution, to the sense of his own calling, if he is to be at all what he ought to be to others. As one of our German philosophers has naïvely suggested, if two of us are exactly alike, one of us can be spared. For one's own character,

therefore, one must vehemently resist all those tendencies, from whatever source, that tend to draw him down from fundamental self-respect.

> "The hands that love us often are the hands
> That softly close our eyes and draw us earth-ward.
> We give them all the largess of our life—
> Not this, not all the world, contenteth them,
> Till we renounce our rights as living souls."

And, as Black says, "we cannot renounce our rights as living souls without losing our souls." In the ranks of one's professed friends, it is not impossible that one should find, in some one's deft phrase, "exploiters of souls;" and one may not allow his life and personality simply to be exploited by another. He has a quality, a value, a message, and a mission, that are solely, individually his own, and for these he must stand; from the realization of these he cannot be excused; and he must resist even the hands that love him if they would draw him away from his real self. There is no sin against friendship so grave as that which allows irreverent associations to take the place of the best. For one's own soul's sake, therefore, one must have self-rever-

ence, reverence for the self that God meant him to be.

And if one is to have much to give in any personal relation, he needs to remember, once again, that ultimately he has only himself to give. If he does not value that individual self, but falls into mere imitation, he has practically no gift to make. The great discovery of life is the finding of oneself, the discovery of that message that one can believe has been given to him to stand for. That which men need from us is not the echo of some other, but the net result of our own experience, that which means something to us, which we can say with conviction, and speak out with joy. The larger, therefore, our own claim on life, the larger must be the self that we have to give in friendship. My friend needs, quite as much as I, that I should have true self-reverence.

Moreover, it is impossible that that deep revelation of one's self which is essential to intimate friendship should ever be made where the spirit of the other is essentially profane and blasphemous. He, who can consent to tattle as an idle tale that sacred bit of your life which you have opened up

to him in the hope of giving help at a time of mortal peril, can never be your friend. From such you must shut yourself. You have no other recourse. You have cast your pearls before swine and they have trampled them under their feet and turned again to rend you.

And the joy of living, too, that I may bring into friendship, requires this fundamental self-respect. Nothing can give such meaning to life as to know that one has a part, a real part, his own unique part, the part of a son of God, to play in life, that he has his own individual flavor that no other soul can exactly reproduce. He has the joy of a divine calling, of a divinely given individuality, and the joy of giving this in those personal relations in which he is placed.

That reverence for the person that is the highest condition of fine personal relations requires first of all, then, self-reverence.

And no friendship may yield its best without a corresponding reverence for others, for both their liberty and their personality. For *respect for the liberty of the other* is essential if one is not himself to become a slave, as Fichte long ago pointed

out. Character inevitably deteriorates where one has the petty desire to play tyrant, to show his own power. Few men can stand the test of irresponsible power, though probably all men desire such power. But the peril of it is to be resisted for one's life's sake. For no man may lord it over another, and himself remain true man.

Nor is it possible to win your friend to his own best while you take this dominating attitude toward him. Neither child nor adult can come to character where there is no chance for choice. There is no moral victory through a simple conflict of wills and the final compelled subjection of one to the other. There is character only where the right purpose is taken on willingly and gladly. Every relation of the family, as every relation in the more public life, suffers where a man forgets his respect for the liberty of the other. You may not, therefore, choose *for* your friend in any relation of life. You may not lay your will in insistent dominance upon his will. You may not even save him, in spite of himself, from his own blunders. For you can save him from no wrong so deep as the wrong of violating essentially the

center of his own being. Even in the case of a child, there are plain limits within which your choices for him must be made.

And happiness requires that a man should have a sphere of action of his own, a chance for decision and choice. And no elaborate devices for making others happy can furnish any substitute for the simple willingness to allow them room for their own choices, for their own self-expression. Joy in friendship requires this abundant room for the liberty and the individuality of your friend. It is impossible that he should give you what it is in him to give, while you seek to dominate his will. Even capacity for work decreases where there is no joy in the work, and joy in work requires freedom.

And respect for my friend means, even more than respect for his liberty, a *reverence for his personality,* the sense of his sacredness and inestimable value, that he is a child of God, with an inner holy of holies into which no one, not even the parent, may force his way. To fail here in our personal relations is to fail at the center. The highest test of a man or of a civilization is the measure of respect for

the person. For our own sake, therefore, even in the most intimate relations of life, we must not override the personality of others. We force no doors in friendship, but, like the Christ in Revelation, we stand reverently at the door without, to knock. And only if the door be opened from within, may we come in to sup with our friend and he with us. There are those who count that a measure of the intimacy of their friendships which is rather a measure of the degree in which they have degraded them; for the highest friendship preserves, always, this deep sense of reverence.

And as certainly as one cannot come to his own best without this sense of the value and sacredness of the person, so certainly is it impossible for him to bring to another what he ought without this same reverence. Far beyond the influence of the words we speak, is the influence of the spirit that quite unconsciously we manifest. Even the very meaning of influence changes for one who has entered into the significance of this highest requirement of friendship—the reverence for the personality of one's friends. For to influence another is not to dominate him; that is only tyranny, only

the putting him in bondage. The only influence that the man of high ideals may covet is the influence that leads another, not to act under the mere impelling force of his personality, but that draws him to choose for himself what in his own highest moments he knows he ought to choose. It is a gross betrayal of trust when the older and wiser man, from his vantage ground of trusted authority, imposes his will upon another, or leads him to action which he will vainly regret when the spell of the superior presence is removed. It is poor business for any true man to be making disciples in the sense of securing a body of followers who are content passively to imitate and to echo him, instead of helping them to come to the realization of their own true selves. The naturally strong willed have grave need constantly to guard against the sin of tyranny, of overriding, for their own pleasure or success, the personalities of those gathered about them. In the very name of affection the greatest injuries are sometimes so wrought. There are fathers and mothers, husbands and wives, and friends of every degree, who are not willing that those about them should

have the opportunity to live out their own lives.

It is not less true that there is no condition of happiness in friendship so great as this same reverence for the person as such. The heedless insistence that people shall be happy in the way in which you please, and not in their own way, may not always provoke rebellion, but it makes genuine happiness impossible. There are some apparently smooth-running households that are smooth-running, not because the relations are what they ought to be, but simply because five people in the home have decided that the only way to have peace is to allow the sixth to have his own way. And this sixth person may very likely think of himself as peculiarly devoted to the happiness of the other inmates of the house. But his standpoint is that he knows far better than any of them what is good for them, and they shall have what he thinks is good for them, whether they like it or not. He is able, thus, with good conscience, to maintain his intolerant self-will, and at the same time to seem to himself devoted to the happiness of his household. These benevolent tyrants, who have a fully developed plan

for every soul they meet, and are even ready to go to considerable lengths of self-sacrifice of a sort, if they may only be allowed to carry out their own plan, may well be reminded of those suggestive words of Charlotte Yonge, that none of us are likely to take too deeply to heart, "It is a great thing to sacrifice; it is a greater to consent not to sacrifice in one's own way."

Nor is it true, as seems often so carelessly and disastrously assumed, that the reverent spirit is needed at the beginning of our friendships, but may easily be discarded later. I suppose the world knows nowhere such blasphemous desecrations as sometimes take place within the limits of a close personal relation, where perchance to the eye of a possible observer no law, human or divine, would seem to have been violated, and where the violator himself, in his insolent assurance that his will must be necessarily the best for all concerned, might even pride himself on the justness and integrity of his purposes. The inner cruelties of conscious rectitude seem to me sometimes to be even more full of anguish than the wrongs wrought by the merely brutal; for it is only those who have gone

some distance in the road toward friendship to whom are exposed the highest sanctities of life. I think it is hardly possible for one to cultivate, in this matter, too delicate and sensitive a conscience. Certainly the best in friendship can come only to the reverent.

For that best self that I would bring to my friendship, for that best service for my friend that I would render, for the joy in friendship that I would feel and help him to know, there is no condition, then, so deep-going as this of reverence for the person, one's own and that of the other.

And that reverence cannot be partial. The spirit that is required in any friendship is the spirit of reverence for the person as such, and one may not confine its true manifestation to a single relation, or to a single person. He cannot show it at its best anywhere, unless he feel it everywhere. We vainly cheat ourselves when we dream that we can be, even in our best friendship, all we ought, while in any other relation we still cherish the spirit of selfish contempt.

And it is this fact of the unity of our

spiritual lives, and of the deep-going nature of this spirit of reverence for the person, that makes it so certain to Christ that there is no surer road to the vision and the acquaintance of God himself. It is the pure in heart to whom it is promised that they shall "see God." The highest manifestation of the loving life is to be found in this spirit of reverence, and at no point in character does one so surely share in the very life of God. And if this deep persistent spirit of reverence is needed in all our human relations, much more must it be demanded in this relation to God. The completest personal self-revelation, whether of men or of God, can be made only to the reverent. We all need to lay to heart Herrmann's words: "There can be no communion with God without awe under the sense of the holy power of goodness; when that awe ceases, communion with God ceases also."[1] The very atmosphere of the life of the disciple of Christ is reverence, his first petition to the Father in Heaven, "Hallowed be thy name."

For friendship, human and divine, reverence is a supreme condition.

[1] *Communion with God*, p. 272.

FRIENDSHIP'S WAYS

XIX. EXPRESSION

Emerson says somewhere that there is more love than is expressed; and one certainly hopes that he may be right. For it seems clear enough that there is no such expression of love as there ought to be; that in very many of even the fairly close relations of life there is great lack of expressed appreciation, all too little recognition of service done, and much needless heart-hunger. And yet friendship cannot ignore the fundamental psychological law that no desire, feeling or aspiration, no thought of any kind, is fully ours until we have expressed it, and is the more completely ours the more perfect the expression. From this law friendship cannot be absolved, and the results of disobedience to the law will register themselves inevitably in the greater poverty of the personal relation.

What is the expression needed if a true friendship is to grow as it ought? Perhaps it might well be summed up in simply saying that if a friendship is to deepen, the friends must simply and steadily fulfil the conditions that make this deepening possible. And as one thinks of the basis that we have seen must be laid for any worthy

friendship, he cannot help seeing that the deepening of the friendship must mean that the friends do not forget that on each side integrity, breadth, and depth of personality are to be preserved; that they are to go forward into a still completer community of interest; that there must be increasing self-revelation and its natural growing response in trust; and that in their mutual self-giving there must be an enlarging gift. One is not fulfilling the conditions for a deepening and enriching friendship where these requisites to significant personal relations are ignored; and the kind of expression, first of all, for which the deepening friendship calls, is, then, this steady, persistent fulfilling of fundamental conditions.

It may also be said, that the expression called for in a true friendship only corresponds to that positive self-control, for which we found that both the psychological and Christian standards called. For that basic self-control does not merely ask that in a friendship the friends should simply keep themselves from bad things, but it asks rather for that maintenance of themselves at their best that sets them naturally forward in union in high purpose and in

great and worthy enterprise. Those who would be true friends can least of all allow themselves to forget the truth so nobly phrased by Beecher: "Men are free in proportion to the number of spheres of obedience that they can fill. Laws are not shackles to impede, but tools and harnesses to assist human force. The peculiarity of our early ancestry was not that they loved liberty; everything in heaven, on earth and in the sea does that; but they discerned the royal thought, which others had missed who threw off law to find liberty, *that by taking on law men are made free.* Obedience to God's law is the highest liberty to which humanity may ever reach." That maintenance of oneself at his best even under provocation, that having one's powers fully in hand for great achievement, that meekness of positive self-control, demands, then, for its realization in friendship, expression,—expression of one's best self in one's best work.

And the objective mood, too, which we have found to be in preëminent degree the requisite mood for friendship, looks to such outward expression of the friendly life. However intimate a friendship may be,

the friends may not forget that they do not exist simply for each other, that they have ideals to which they must be true, and worthy work to do; and those ideals they must objectively realize, and that worthy work they must do, or else be less worthy of each other.

The law of expression, thus, in any personal relation, means much more than that one should simply tell his love, say what the relation means. Adequate expression, even in such word, is important and needed, and all too rare. But the law goes beyond this, as we have seen. For one is not really expressing his love in a worthy friendship if he is not putting, in every way, his best self into that friendship, and that must mean that he is seeking such service and work as will enable him to express his best self. For the need of expression in this deepest sense in any friendship may be seen in this,—that a friend must wish to give the largest possible service that one soul can do for another. And there seem to be just two services of prime significance that can be so rendered: one may be, first of all, the man he ought to be, and lay daily the un-

conscious impress of a high and noble character upon his friend; and he may share with his friend his own best vision, the vision of those ideals and motives and personalities by which he himself most of all lives. Beyond these two services, there is nothing of prime significance that one man may do for another. But it is impossible to render either of these services without expression, in high activity. Speech has its place, no doubt, in both, and an important place; but the expression in action speaks louder than any words can speak, and the true friend may not fail in this expression.

But one may not leave the discussion of friendship's way of expression, without remembering in particular that the love itself, to which the friendship bears witness, needs manifestation in many common ways. Many friendships, many homes, many other more or less intimate relations of life, suffer from undue repression; and one needs to be reminded that love needs expression in word, in care to please in little matters, in spoken gratitude, in the willingness mutually to share burdens, in glad sacrifice one for the other. We cheat

ourselves in our friendships, when any of these modes of expression are wanting. And of these varied expressions of friendship, none perhaps deserves greater emphasis than the possibilities of expression, or failure in expression, in small matters. In the words of another, "When we look back on this life from the heights of the heavenly world, we shall doubtless marvel that the dearest friends, who would have died for one another if need be, could consent to give each other so much pain with little unkindnesses. How strange it will seem then that we were so exacting in matters so unimportant; that we were so careless of the sensitive places in a fond heart and touched them so roughly; that we were so ready to answer an impatient word with a more impatient one; that we were so forgetful of the little ministries of love that are worth so much more when unsolicited."

As I have elsewhere pointed out,[1] there is no one of these simple and common things that has not a large service to render in making more real, more strong, and more tender our relation to God, as well as to men.

[1] *Letters to Sunday School Teachers*, pp. 111 ff.

XX. PERSONAL ASSOCIATION

One has not reached the heart of friendship until he recognizes that, after all has been said, its one great means is personal association. It sometimes seems as if the single, all-inclusive counsel that one need ever care to give to another might be summed up in the sentence, *Stay persistently in the presence of the best in the sphere in which you seek attainment.* All the rest will take care of itself. Hear persistently the best in music. See persistently the best in art. Read persistently the best in literature. Stay persistently in the presence of the best in character. Results must follow such association with the best. Discipleship in this sense is of the very essence of growth in life. And the law holds preeminently for attainment in real living, for achievement in character and influence and happiness. The world knows no means so powerful and persuasive, no road so certain, into any of the higher achievements of life, as this way of personal association.

And he who would grow into larger and richer friendships must recognize first of all that, if his friend is in truth worthy of such a friendship as he seeks, the great way is by personal association. One cannot

grab up and hurry off with the fine fruits of friendship. No friendship that counts for much with either men or God can become one's own without the giving of time, of thought, of attention, of honest response. In Emerson's words: "The laws of friendship are austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen." No friendship is so high, so fine, or so assured that it does not need that the friends should take time to be together, that they should be willing to think enough to enter with some appreciation into the thought and experience of each other, and that they should make honest response to the best in each other's character and in each other's vision.

And neither in our human relations, nor in our relations to God, can we safely forget the special value of occasional longer times together. It is very easy, after all, to fall into ruts even in what we think our best friendships, and in our most intimate home relations. We keep putting off the

time for a fuller understanding, for a more intelligent sympathy, and, even if with some misgiving, we allow ourselves to stay on the surface of each other's lives. We can make no sudden dive into the depths of another life. It takes time and thought, the leisure of that occasional longer time that friendship greatly needs. It seems possible that two lives may be, as it were, welded by the impact of a common daily environment into a kind of unity that is not to be underestimated; but one may doubt whether the deeper, tenderer interpenetration of lives can so come. It seems a small thing that the husband and wife, the father and son, the two friends and companions in work should have the two or three weeks practically alone, shut up to each other; and yet, great results in enrichment of life may turn on so small a cause. The daily few minutes in the presence of the thought and life of Christ have very much to give to any life; but the occasional hours may bring a vision of the meaning of Christ that no few minutes can ever give.

It is this law of personal association, then, that shows at once how great may be

the significance in the relation to God of the daily use of the Bible and of prayer. They are no magical means for getting mysterious results. If this law of personal association holds at all in our relation to God, they stand among the most natural of all means for growth into the divine friendship. It is plain good sense so to recognize them.

But it should be still more plainly said that the personal association for which friendship, human or divine, calls, is no mere passive being together, but involves rather, if it is ever to come to its best, active sharing in the riches of one another's lives, sharing in great experiences, sharing in dominant interests, sharing in service of great causes, sharing in sacrifices for great common ends, sharing in great common personal loyalties and friendships.

And it needs hardly to be pointed out that this needed community of life is even more requisite in our relation to God than in our relation to men. And the very greatest service that the Bible has to offer to men is this opportunity of sharing in just these ways in the wide range and deep-going significance of Christ's life. In

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